

Thomas Blithman Decr 1610
CERTAINE GODLY

and very profitable Sermons, of Faith,
Hope, and Charitie.

First set forth by Master Bar-

nardine Occhine, of Siena in Italy, and now
lately collected, and translated out of the

Italian tongue, into the English

by William Phiston of

London Student.

Published for the profit of such as
desire to vnderstand the
truth of the Gos-
pell.



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Thomas East, 1572.

and most reuerend Father in God, Edmond
by the permission of God, Archbishop
of Canterbury, Primate, and Me-
tropolitane of all England,



AR TAXERXES king of Per-
sia, (right reuerend & worthy) as
Plutarch writing of the auncient
& notable sayings of kings, Prin-
ces, & Capitaines, doth witnesse,
esteemed so highly the good will
of those that did freely offer him
presents in token of their obedi-
ence and duetifull loue, that at a certeine time, when a
poore man, who liued by the sweate of his browes, and
had nothing otherwise to present him withall, offered
him water which he tooke vp out of the riuer with his
bandes, hee receiued the same of him ioyously, and
with a smiling countenaunce, measuring the gift accord-
ing to the zealous intent of the giuer, and not after the
value of the gift or present offered. Euen so I with the
sayd poore man, which am neither indued with any of
Croesus riches, Platoes skill, nor Tullies eloquence, am
bold (yet presuming vpon your good graces like clemē-
cie) who deme it, I doubt not, no lesse part of magnani-
mitie and heroicall vertue, to accept louingly small pre-
sents, then to giue great, to offer vnto you this simple
present: crauing, that albeit on my part I deserue none
or very smal praise, who haue but only collected out of
other the Sermons of Barnardine Oechine, these certain
of Faith, Hope, and Charitie, and translated them out of
the Italian, into our maternall tongue: yet that for the
works sake, both bicause that of the said argumēt, there
is none other, or those very rare workes extant before
this, and also bicause that in these sayd Sermons, is very

A, ii,

largely,

The Epistle.

largely, excellently, and learnedly intreated of the three speciall pointes of true Christianitie, which is the very summe of pure and perfect godlynesse, your L. would not denie to take on you the Patronage thereof. Concerning the foresaid author of these sayd Sermons, I will say little: Only this is reported of him, that in his latter yeares (how so euer it fell so out I wot not) but he by his fall declared manifestly what and how vehement the frailtie of humaine nature is, and how prone wee bee to decline from God and his truth, & to fall headlong into the snares of Sathan, if we be left vnto our selues neuer so little: but yet certaine it is, that once he was zealous, both in preaching and writing, and many of the workes by him written, doe declare that he was nothing inferiour in learning, yea, I might saye, in perfect iudgement, vnto the best in his time, I praye God, that his fall may serue for a spurre to all such as shal reade or heare of him, to warne them, that they neglect not the grace of **G O D** beeing offered. As for the translating heereoff, I did not rashly enterprise the same, without the aduice and instigation of such as be both learned and wise, who iudged it as well as I, a worke worthy the publishing, & to be requisite and necessary. Thus trusting that your gracious Lordship will vouchsafe the reading of these sayd Sermons, with patience if therein chaunce to be any faults escaped either by the Printer, or by me the Translator, and will accept the same friendly, according to your notable and milde vertuousnesse, I wish vnto your worthinesse condigne beatitude, & eternall glory in the lyfe to come.

(:.)

Your Graces most humble and obedient,
to commaund, *William Phisken.*

That as of the light which men haue of God groweth all their goodnesse, so of being blinde of his so great goodnesse, commeth all their infelicitie and euill.

Sermon, i.



There is no bodie that sinneth in that he respecteth the euill. And this, inasmuch as sinne is so filthy that it can not en-
tice, moue; nor drawe vnto it the will which hath objected vnto it goodnesse, and is moued onely thereby. Therefore like
as if vertue were shewed vs in his proper being, the beautie of it woulde drawe vs to the loue thereof, and of necessity we should goe vnto it, so if vice were discovered vnto vs naked in his filthynesse, we woulde flye from it: but as vertue, by being couered wth the vniuersall, albeit it is in it selfe rich, very happy, glorious and worthy, yet putting on a visar of malice king garment, appeareth vnto carnall eyes altogether contrary, so vice by being receiued of the world, although in it selfe is soule, poore, abiected and miserable, yet vnto carnall eyes it appeareth all the contrary: And that because it putteth on a visar and merry pal king garment, being clothed with delicate and precious apparell, and with a rich Crowne vpon the heade, adorning it selfe wholly with beautifull ioy: in such sort that the carnall people, not peering with their sight into the soule pangs thereof, are moued to goe vnto wickednesse, by the outward light, and glistering of those his exterior and disguised goodnesse. Therefore euery one that goeth vnto wickednesse, goeth vnder a shadow, a couering, a forme of image of goodnesse. As is seen by experience, in the purpose of thauers, which be moued to robbe, not because of the hurt that they desire to do vnto their neighbour, but

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for their owne proper gaine, which seemeth to them to be good. Also if they kill men, after that they haue robbed them, it is not, but because they feare to be by them betwrayed and so to lose their life, and therefore they are moued to kill, chiefly for the sauegard of their owne lyfe, whiche sheweth vnto them a forme of godnesse, and not for a desire of the others death.

Also if one kill him-helfe, he doth it, for that he thinketh, by dying to be no more so miserable: death then seemeth vnto him to be easier then life, therefore he chooseth it vnder an image of godnesse: But if he sawe the hearte of the deuill, in taking our dampnation, he should see that he deceiveth him, by procuring him vnder a forme of godnesse.

All errors therefore and vices, euen the venemous hatreds whiche are sounde in the wicked, doe growe of that pestilent spring the cause of all euill, (that is) of the disordinate loue whiche men beare towards themselves, to their kinfolkes, to worldly honour, to apparell and other benefites of this present lyfe, therefore the losse and damage whereof they are moued to hate those whiche haue done them iniury.

The will therefore can-not be moued to worke but thorough a true and substantiall good thing, as in those whiche be Godlye, or els by a false and outward apparent godnesse, as it is in the wicked. And therefore we must of necessitie say, that there is none so vngodlye whiche is moued to sinne except sinne doth shewe it selfe to him vnder a visarre or image of godnesse. If then the wicked doe sinne, it is not because they absolutely will doe euill, but as those in whom selfe loue doth raigne, they are moued to sinne, not by that wickednesse which is in them selues, but by some their proper vtilitie, profite, satisfaction, contentation, pleasure, honour, or Glorie.

All

All those there-foze which goe vnto byce, goe being
drawen, not by any other their owne wickednesse, but
foz their owne commoditie. Forsooner it is to witte,
that the way of vertue is rich, ioyfull, delectable, mery,
quyet, restfull, safe, faire, honest, and happie, and
the way of byce is poore, miserable, vniquiet, dan-
gerous, soule and vnfortunate, full of by-bes, sus-
picious, doubtfull, griened with tormetres and
paines of hell, so that if men had iudgement in them-
selues, they woulde forsake the way of wickednesse,
and chose the way of vertue, if they had the light of
the trueth, and did see at least but onelye the sensu-
all pleasures and displeasures which are founde in the
way of byces and the way of vertue. As if the Epie-
saw this, which esteeme the ende and chiefest of his
felycitie to consist in voluptuous pleasure, yet bicause
he might tast his meate with more sensualitie, he woulde
not eate but as much as shoulde suffice, and when he
were hungry, and that so: bicause in eating so spa-
ringlye he shoulde finde greater taste and pleasure:
which thing woulde foze him also to be likewise tem-
perate in all other his actions, bicause he might liue
in the greater delight. Nowe if an Epieure moued
by a sensuall pleasure of vertue and displeasure of byce,
as that he being most carnall seeketh to leaue the ex-
tremitie of byces, and to walke by a mediocritie of
vertues, what thinkest thou will be done? If a man,
and that a Christian, shoulde be drawen, not one-
lye by sensuall pleasures and health of bodie, but by
the beautie and comelynesse of Vertue, by con-
tentacion of the mynde, by fraunquillitie of the
soule, and by the chiefest felicitie both of this pre-
sent lyfe and of the lyfe to come, yea and by that
verie trueth, infinite and eternall bountifullnesse
of GOD, and by his glorie: and on the other parte
they haue bene blinde and ignoraunt, not onely by

The first Sermon

their sensuall sorowes whiche doe accompany vyce, but also by their sowlenesse, by their doubtfull cares, insatiable desires, vayne hopes, griefes, feares, suspitions, displeasures, insampes, dishonours, reprowes, losses, prickings, torments, verations, and infernall miseries, the which be founde in the wayes of wickednesse, and much moze in the ende, but especially if they haue had in hozroure the dishonour of God. Seeing then, that onely the wayes of true vertues are profitable for the chiefest selycitie, and are in themselves most blessed, yea and the wayes of false, humaine, and carnal vertues are lesse miserable then the wayes of vices, we must needs say that all vices doe growe of ignorance, the spring and roote of all errors and euilles. So that of a truth so much miserable a man is, as he is gluttonous, lecherous, couetous, enuious, ambitious, proude, partiall, or a scruaunt of other vices: and so much is a man happye, as he is adorne with true vertues, neither can the saints of God, in what state soeuer they be founde, be rightly called miserable, as neither the wicked can be called happye, although the blinde, folish, frantike, false, lying, and miserable world saith, and iudgeth the contrary. As also in iudging the wise naught, and soles god, it is deceyued, for it must needs be, that a man in asmuch as he is god, in somuch he must in dede be wise, and as he is naught, so much he is a foole, blinde, and full of pernicious ignorance. As there-foze felicitie can-not be without vertue, nor vertue without light and wisdom, for that the one dependeth vpon the other, and they are lynked together in such sorte, that the one cannot spring, grow, nor decrease with-out the other, so also miserye cannot be without vice, nor vice without ignorance. When seeing that man is not moued to doe any thing, by euill, but by god onely, the which god is not found but onely of those which walke by the wayes of vertues, as also the euill is onely sounde of those which

which walke by the pathes of vices, we must needs say, that they which leaue vertue for vice, sinne thorowly ignorance: whereof grow all sinnes, errours, miseries, and euills. And forasmuch as all ignorances hurtfull vnto the soule doe spring of the ignorance or want of the knowledge of God, as of their chiefe and principall head, lyke as all our true and wholsome light doth grow and hath the first beginning of the light which we haue of God, therefore we must of necessitie say, that of the ignorance of God, groweth all our euill, and all our godnesse commeth of that clere light, which we haue of his bountie. Inasmuch as y it is not possible, for vs to haue a trulye & clere knowledge of God, and to dishonour him, yea it must of necessitie be, that we honour him by all meanes that we possiblye can doe, when we haue a spirituall taste, feeling and light of this his godnesse. Therefore as god fathers, aboue all other things, desire & are delighted, that their childeyn doe acknowledge the great loue that their fathers haue borne vnto them: euen so the contrary doth highly displease them, knowing y it is impossible, that their childeyn should perceiue and taste the great bountifullnesse and loue of their parents towardes them, and shewed vnto them by diuers meanes, and yet to offend them: yea, in such a case it forceth them to loue them, obey them, trust in them, and honour them by all meanes that they can; and so if the childeyn of God haue not the light of their fathers bountifullnesse, they can not honour him, yea they shall offende him with-out hauing due respect vnto him. Now seeing God, aboue all other things, requireth of vs that we know him, and is greatly displeased, when we are blinde of his so great godnesse & loue, shewed to vs by so many, and exceeding meanes, and this, because that as of the knowledge, of God groweth all our vertue, felicitie and godnesse, so of the ignorance of that his so great bountie groweth all our viciousnesse, errour, misery and euill. It is true then, that

The second Sermon.

as faith (inasmuch as it includeth in it the knowledge of God) is the cause of all goodnesse, so infidelitie (inasmuch as it includeth the ignorance of God in it) is the cause of all euill. Let vs therefore pray diligently vnto God, that he would giue vs of his lyght, that we may render vnto him, all praise, honour, and glorie, thorough Iesus Christ our Lord. Amen.

What Faith is and of the excellencie thereof,

Sermon. 2.

Heb. 11.



In speake of Faith, forasmuch as it importeth not onely that confidence which we haue in God, but inasmuch as it includeth also with that confidence the very knowledge of God, whereon dependeth Faith, Hope, Charitie, and all other Christian vertues. I say that Faith (according to the iudgement of Saint Paul) is a substance (that is) a certeine substanciall and sure possession of things promised which are hoped for, and an euidence of things inuisible, which cannot of vs be comprehended, except we be exalted by a bone all that which our blinde, and humaine reason can doe. Therefore, Faith is not (as many doe thinke) a certeine obscure lyght of God, and a certeine trifling and friuolous opinion, but it is an euident lyght, a certieintie and assurance of the minde, and a clere shining, which being the guyde, thou seest that God is, so mightie, wise and good; that he can, that he knoweth how, and that he will saue thee. Therefore, with a sure and steadfast confidence, thou dost trust in him, repose and cast thy selfe wholly vpon him. Faith is a clere and effectuell persuasion, wrought, not in the bodilye eares, but in the eares of the heart, not by men, but by the holy Ghost, where-by we are made certeine and sure to see the
sonnes

sonnes of God . It is a firme, constant and perseuer Rom.8.
ring trust in the bountifullnesse of God . It is not an
agreement brought to passe by humane reason, but a
certaintie moze cleare, lostie, and high, then all other
things of this present lyfe . It is a lyght, which lif-
teth vp, and rauisheth aboue all sensible things, and
beyond that any man is able to make discourse, to com-
prehende the breadthe, lengthe, height and depth of Ephes.3.
those things which are to vs incomprehensible with
naturall eyes . It is a heauenly Ladder, with which
men ascende to the knowledge of the truth superna-
turall, where-vnto no man can attaine with the
Ladder of humane reason . It is a cleare eye of the
minde, where-with, pearcing thorough the Heauens,
we doe see the deuine secretes of God . It is a quicke-
ning, clere and fierye lyght, which purgeth our Act.5.
heartes and delyuereth vs from the darke and inex-
tricable Laboynthes of the wayne shadowes of this
wozld, by which we guyde our blynde reason, and
are lysted vp to an high estate, so that by the tast-
ing of heauenly things we dispise humane things . It is
a spirituall wedding and matrimony betwene Chyist
and the Soule, which being our Mediatour, the
soule is vnyted and transformed in Chyist, in such
perfecte manner, that all that which it hath become
meth to be of Chyist, and so Chyist with all his
vertues, treasures and graces become to be of the
soule . It is a lyght so cleare and high, that dar-
kening others, it maketh vs see riches in pouertie,
glozye in confusion, safetie in dannger, peace in
persecution, rest in trauayle, felicitie in miserye,
and lyfe in death.

We that beleueth, hath a spirituall tast-
ing of God, by meanes whereoff he selety his diuine godnesse, in
such soyte, that it breedeth in him a seruent desire
to honour GOD : and seeing that we can not
speake

The second Sermon.

speake of him in such manner as we ought, and as is con-
 venient for him, we desire at least, with our owne blood
 to testifie vnto the world how great the goodnesse of God
 is. Faith maketh vs conceiue Christ spiritually, and by
 force of the spirite to be bozne againe, with lysing vs vp
 vnto God, it maketh vs put of the old Adam and his con-
 cupiscences, and to put on Christ with his vertues, and
 to become of vngodly, iust, temples of God, and his chil-
 dren, brothers and members of Christ. Faith iustificieth, pa-
 cifieth the minde and conscience, maketh mery, causeth to
 reioice & in such sort, that we gloze even in shame. This is
 such that it renueth vs, regenerateth vs, quickeneth, ma-
 keth noble, enricheth, saueth, sanctifieth, p̄serueth desen-
 doeth, obtaineth that which it demaundeth. Faith knitteth
 vs to God, maketh vs his heires and children, the bro-
 thers of Christ, and his members, yea, it maketh vs de-
 uiue & happy. Faith is that, which in Abel made him offer
 sacrifices acceptable to God, in Noe, caused him to frame
 the Arke, for the sauegard of the world, made Sara to con-
 ceive, & that Abraham offered his owne sonne to God,
 caused Moyses to worke so many wonders in Aegypt,
 and in the wilderness. Faith made the Prophets to speak,
 loosd the tongue of Zacharias, and saued men in daun-
 gers, made Simeon not to feare death, also made Paul to
 with for it. This in the Saints caused them (ouercom-
 ming the world) that they haue wrought wonderfull
 things thogh lone. But what neede I speak any moze,
 Faith is a vertue so noble, excellent and worthy, that how
 much the moze a man consider of it, so much moze will it
 discover the perfection, therefore he which hath talked it,
 will neuer be satisfied with speaking in prayse thereof:
 Whereas those which neuer haue felt, nor tryed it in the
 selues, can as much speake thereof, as one that is blinde
 can discerne of colours, yea if those speake of it, as those
 which be carnall and brutish, they doe not vnderstand it,
 nor know the excellencie thereof.

Therefore

Therefore they doe not onely pervert god woꝝkes,
whereoff this is the true mother, but they persecute it,
with speeches, which idle and lycentious persons do vse.
But let vs pray vnto the Lord y he would deliuer them
from those most thicke and palpable darkenesse, that ha-
uing the true and liuely light of God, they may yeld him
all praise, honoꝝ & glory, through Iesus Christ our Lord.
Amen.

Of the lyght of Faith,

Sermon, 3.



There be many which haue neither experi-
ences in themselves: to haue any other
but a purchased Faith: the which, because
it is cleare-eyed and blinde from the
truth supernaturall and reuealed, and
therefore they thinke, that the light of
Faith is small, and inferior to the light of humane and
natural reason, and moꝝeouer to the light of the Sunne,
and kindeled as of a litle candle, so y according to their
fantasie, not onely the vnderstanding doth see better the
truth of the first naturall principles of things, which be
of themselves euident, and with reason made manifest;
but also that coꝝpse all eyes doe better see those things
which are layed before them, then we do see (according to
their opinion) the things supernaturall: with the light of
Faith. It should of necessity be therefore (as they doe
iudge) that Faith is alwayes suspitious and doubtful, ne-
uer cleare, certaine & euident, saying that the light is so im-
perfect. But they would not say so, if they had proued to
haue that Faith inspired into them, which is supernatu-
rall, diuine, full of lyght and clare, which doubteth not,
but is sure, certaine and firme: And of this therefore the
light is so great, that it ouercommeth all other lights in
this present life. Neither is any other lyght greater then
this, sauing the light of the blessed. And that this is true

The third Sermon

Ioan. 4.
& 8.

is most euident: First, that the light of a true and durablened Faith is above all the lights of worldly opinions, for that whereas they haue the authoritie of humane Histories, this hath authoritie of diuine Scriptures, whereas humane Faith hath the testimony of men, & of their vniuersities of learning, diuine Faith hath the prophecie, the Apostles, the Euangelistes, the Martyrs, the Saints, the Angells, the holy Church, Christ, the holy Ghost, and God himselfe, so: their testimony: the witnes of which is greater then of all others, and therefore whereas that Faith alwayes doubteth, this is stedfast, cleare and certaine.

The light of a true Faith also is so cleare, that it ouercometh all natural light of understanding, so that the wised of this world do not see with so great clearenesse the truth declared in the chiefe principles of their Sciences, as the illuminate Christians doe: the truth therefore reuealed, and the articles of faith, which humane reason can haue, thorough the sinne of their first parents, is weake, feeble and blinde, and the spirite in the regenerated, is sounde, strong, full of light and cleare. Seeing then that, whereas the light of humane reason is but naturall and purchased, and therefore it is obscure, blinde and grosse, in so much that it tosseth about like a wallet about ones neck. But the light of Faith, as that which is supernaturall, inspired, heauenly, most pure, cleare, perfect and diuine, lighteneth and pearceth thorough the whole soule: They are therefore blinde and in a very darke night, to whom the clearenesse of the Gospell both not shine, and we are bound to yeeld God most high thanks, for that of his more grace we be called vnto so wonderful light, which exceedeth all y any man is able to expresse. As we see in Ioseph, in whom naturall reason perswaded y Mary was great with childe by the force and power of man, and yet Faith preuailed in him so with a greater light, that he beleued that she had conceiued by the holy Ghost.

And further I saye, that the light of Faith is so much

2. Pet. 1.

Rom. 13.

2. Cor. 4.

1. Pet. 2.

Math. 1.

much greater than the light naturall, that as the Sunne
with the greatnesse of his light, when it is in our Hemisphere
darkeneth the light of the Starrs, so doth Faith
darken all the light of humane wisdom. The light of
Faith is so high, and so supreme, that it is comprehended
with it selfe: And the same is so cleare and mightie, that
twicked reason, and humane wisdom cannot containe it,
but euen as in the morning when thou openest the win-
dowes of thine house, thou puttest out all the candells,
because that the Sunne being then risen aboue our Ho-
zizon pearceth with his bright beames and shineth euery
where, so when Christ the Sunne of righteousness, with
the beames of a cleare Faith shall enter into our soules,
he shall quench in vs and diminish, the light of humane
wisdom: and then we shall see, that our knowledge is
ignorance, and our wisdom foolishnesse. And that we
must needs say more: humane reason (as a thing that is
blinde) lyke vnto a Bat or flinder-mouse, lyeth hidden
in the darke craynes of the creatures, whereas a cleare
Faith is lifted vp, pearceth thorough, and flyeth aboue all
the heauens. 1. Cor. 3.

Humane reason seeth but a very few things; Faith seeth
all things that be necessarye and profitable to saluation.
Humane reason seeth not, but as it were through a Ioan. 15.
thicke glasse windowe, and therefore imperfectly; and 8c. 14.
Faith lifteth vp it selfe aboue all dayre shadowes of
sensible things, and seeth the sincere, pure, and euerslast-
ing truth most perfectly.

Humane reason seeth the out-warde accidents of
things created; and stoys of the holy Scriptures; al-
beit imperfectly: and if it enter into the bowells there-
of, it is with a verie obscure knowledge: that it
maye be easelye indged howe weake, feeble, darke
and imperfecte; the opinion which it hath con-
ceyued of the materiall, sincere, and eternall
truth

The third Sermon

Luc. 24.

truth is, whereas Faith with his clere light, doth not onely pearce in to the very marrow of the holy Scriptures, but seeth God and his secretes. Humane reason seeth not, but onely the things that be of this present lyfe, where-as Faith, having a farre greater light seeth those things which be of the other life and a great waye further off. Humane reason hath not the light of things passed, nor of things to come, but by waye of a feeble coniecture, where-as vnto a diuine Faith the things passed and the things to come, be as certaine as the things that be present.

And finally, where Faith sheweth vs God with so cleare a light, then for his honour we leaue gladlye all riches, pleasures, dignitie, glory, our own life, & our selues, with yelding our selues to all verations and toyments for the loue of him, as we see in the Martyrs. Humane reason, as a thing that hath but a litle light of God, maketh the not to leaue the worlde for the loue of him: well may it cause the to leaue one part of the worlde, for another, but not to forsake it wholly for God. The Saintes would not so had forsaken all things, if they had not had a greater light and feeling of God, then of themselves and all creatures. All the knowledge which worldly wise men haue, depende vpon their thoughts: and for that loue followeth knowledge, therefore it doth necessarily follow also, that all their loue dependeth on sensible things.

Being then that the foundation of humane creatures of all their loue and knowledge is of necessitie such that forsaking the worlde, they forsake in themselves all light, loue, iudgement, reason, vertue and strength, whereas inuincible Faith, forasmuch as it is grounded onely in God: in condemnations and in toyments, sheweth it selfe most cleare, most constant and strong.

Likewise the things which we haue obserued before our eyes, we do not see with such clearenesse, as with the eyes

eyes of faith we do see things, which are in the other life. Also how much more the spirite that beleueth is noble and more perfecte of the bodily eye which seeth, and how much the more God (to whom faith hath regarde) is objected more perfect, mightie, stedfast, a present and deere friende to the soule, which are thinges that can-not be seene with corporall eyes. And further, howe much the light of faith, and of Christ (the light of the worlde and the sonne of righteousness) is more cleare then the light of the sunne: so much with more clearenesse and certaintie is seene the trueth reuealed to them that haue perfect faith, not according as we see those thinges which are before our eyes, for the corporall eye may be deceived, but so cannot the spiritual, in the faith be deceived, for by the death of Christ all shadowes and figures are taken away, wth all bailes and coverings, so that in Christ crucified we may plainly beholde God, albeit not with such a great clearenesse as his blessed Angels doe. And what neede I speake any more: although the light of the Church triumphant is more cleare then the light of the Church Militant, yet (as Paul affirmeth) the Angels ^{2. Cor. 3.} ^{Ephel. 3.} haue had in some parte light from the Church Militant. There is nothing therefore seene in this present lyfe, of so great certaintie and clearenesse, as the trueth which God hath reuealed vnto vs, by the which we haue a lyuely, true and perfect faith. Thou wilt say, as Paul faith, faith is of thinges not appearing, things that are seene are not beleued, and so also not hoped for, therefore it cannot be seene with such clearenesse and certaintie, as the thinges which be present before our eyes.

I aunswere and say that it is true which is written: that is to say, that Faith and likewise Hope, are of thinges not appearing, and of thinges which are not seene with corporall eyes, nor with humaine reason, nor yet in such sort as they are seene of the blessed: neuertheless Faith and also Hope, are of thinges appearing to

The third Sermon.

Rom. 8.

the spirituall eyes of Faith whereby the trueth reueales
is laxe with greater light, and with a greater certaintie
is hoped for, then the thinges of this worlde. Therefore
Paul, albeit he was in fruition of this present life,
yet as being certaine of his saluation and of the saluation
of all the elect, & already thorough Hope in possession
of heauen, sayed not, we shalbe saued, but we are made
safe thorough Hope. The light therefore of Faith dim-
meth all other lights of this present life, Faith doubteth
not, if it be perfect, yea it is firme, stedfast, safe and sure.
Thou wilt say, but we see in some respectes the contrary
by experience, that where as spirituall men doe often
doubt of thinges supernatural, the carnal doubt not, but
are cleare, sure and certaine of thinges naturall: as to
know the Eclipse of the Moone and likewise the Sunne,
and howe the Rubarbe doth purge his choller, and the
trueth of other such like thinges, also they are sure with-
out doubting of those thinges which they haue before
their eyes. It might therefore be sayed, that the light of
Faith is lesser, and therefore wauering, or that it is true
that in this worlde we haue no true Faith.

I aunswere and say, that as the light of the Sunne
dimmeth the light of a little cannle when it burneth,
so the light of Faith doth by other lights of this present
life: and yet notwithstanding, as if one were in a darke
prison, where as the Sunne doth not enter with his
light, but onely by one little lope hole he shoulde bet-
ter see with a candle being lightened, the thinges that
were in the prison, then they coulde see those thinges
that bee abroade with so little a light of the Sunne: euen
so the soule which is inclosed in the bodie, and in this
worlde is as in a prison, although it often times seeth
better with the light of the Sunne and of carnal reason
the thinges of this present life, then those thinges of
the other life with the light of Faith, it is not so because
that the light of Faith is not farre greater then other
lights,

lightes, but it is bicause we haue but a little light of Faith and great store of woꝛldly lyght: but if we had as much light of Faith, as we haue of the light of the Sonne and of humane wisdom, we woulde not doubt.

Wherefoze, when we doe make iudgement of naturall thinges, and of those thinges whiche we haue befoze our eyes, we doubt not, bicause we haue nothing to gainsay vs: but when we be lifted vp to secreat thinges supernaturall, by and by humane wisdom exalteth it selfe in vs, where vnto, soz as much as it is connaturall together with vs, we doe giue great credite, and then it beginneth with reasons to gainsay Faith, wherefoze it is no great maruell if we oftentimes doubt.

But to conclude, as Charitie is in it selfe moze perfect, then all woꝛldly lones, so the light of Faith is moze cleare then all the lightes of this present life.

It is also true, that, as to that blinde man, to whom Christ gaue sight, at the first, men seemed to him lyke trees: and that not soz defecte of light, but thozough the ill disposition of the member: So when God doth beginne to giue vs of his light, and to open the treasures of his diuine secreates vnto vs, yet oftentimes we doe not see plainely the trueth, not soz defecte of the light of Faith, but bicause the eye of the minde being turmoyled also with woꝛldly thinges, is not in order to see the sincere and pure trueth of God. The light then of Faith is greater then all other lights of this present life, yea with-out it we be in darkenes, and when we begin to beleue, then God openeth vnto vs the Heauens, with reuealing to vs his diuine secreates (as it appeareth by Christ when he was baptised) and sheweth vs the trueth with this so cleare light, that they that haue a true & perfect faith do not care soz any other humane reason, nor miracles. Also with Paul they take not to be better clarified, to compare their Faith with the Saintes,

Mark. 8.

Math. 3

Gal. 1.

The fourth Sermon.

and all is thorough the great inward light: which they haue. Seeing then that the light of Faith is so cleare and great, let vs pray vnto the Lord that he woulde giue it vs, so that seeing his goodnesse, we may giue him al praise honour and glory, thorough Christ Iesus our Lord. Amen.

What thinges a Christian is
bounde to beleue,

Sermon. 4.



Mat. 13.

Rom. 10.

He first and chiefest summe of things necessarie for a Christian man to beleue, consisteth first in that he beleueth in God. It is not needefull for thy saluation that thou comprehend God as he comprehendeth himselfe. Neither needest thou so to see him in thy selfe in this present life, as the Angels doe. But it is needefull that thou beleue in God. Therefore it is not sufficient for thee to say the Cræde as if it were an Oration, no; yet doth it suffice for thy iustification, that without Faith thou make confession of all that is contained in the said Cræde: but thou must beleue. Neither sufficeth it to haue a certaine humane, barren, idle, colde, deade and purchased opinion of those thinges which be of God: but we must haue a Faith inspired, and a supernaturall light, and therefore we must first, beleue in God. Here we may see howe that Faith is most full of light, for where as humane reason beginneth belowe at sensible thinges, and thereby is forced to lift vp it selfe vnto those thinges that may be vnderstande, Faith, contrariwise, beginneth on highe, at God, and then descendeth to thinges belowe. But vnderstand, that it is not ynough to haue a certaine deade opinion of God, that he is, and that he is God, as every bodie hath; but thou must beleue liuely, not onely that he is

God

God in himselfe, but that he is thy God. Whiche will
 cause, that with the spirite thou shalt at all times seele
 him, and that he doth thee so great a goodnesse with his
 continuall benefites, as cannot be done but of God,
 whereof it groweth, that thou trust in him, love him, and
 giue him thanks, committest thy selfe to his gouerne-
 ment and order, al thy life to his honour and glorie, & as
 of him thou seelest al y god things thou hast, to come, so to
 him alone thou dost render all thanks, thou accountest
 him to be the first beginning and the last end, and there-
 fore to be God. Thou must also liuely beleue, not onely
 that he is the father of Christ, and of the elect; whiche
 thorough Iesus Christ are adopted for to be the sonnes
 of God, but that he is thy father; and that thou art one
 of the elect and sonnes of God, and an heire, a brother
 of Christ and coheire with him. Thou must seele with
 the spirit that God is thy best father, and that as a most
 deere father he loueth thee most perfectly, and hath a great
 care of thee. Consider now a little, holue much thou lo-
 nest him, & with what safety thou goest vnto him for fa-
 uour, with Hope to obtaine it, and with how great qui-
 etnesse, peace and reast of minde, soule and conscience,
 thou liuest vnder his protection, if with a liuely Faith
 thou beleue that in truth he is thy father, and that all
 the creatures together that be, cannot pluck of one haire
 from thy head without his will. It is necessary also to
 beleue y he is almightie, so that not onely the world de-
 pendeth vpon him, but that he hath all creatures in his
 power, and can dispose of them according to his pleasure,
 that he can bring the worlde to nothing, and prolong it
 into euerlasting, if he will, neither is there any that can
 withstand his will: we must also beleue that this omni-
 potencie of God is not idle, but that he vseth it, and that
 euery day, so that it neuer sleepeth, but alwayes worketh,
 as Christ saide: We must beleue that it is euer wat-
 ching, strong and laborious. It worketh in al creatures,

Ephes. 1
 Rom. 8
 Gal. 4.

D.

and

Chap. 2

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The fourth Sermon

and without it nothing is done.

And further it is needfull that lively, and with the spirite thou belæue that this almightines belongeth to the, and that thou feelest that God doth vse the same euery day with thee, in giving thee all the good thinges that thou hast. Wherefore they be greatly deceyued which doe not acknowledge al to be of God, but to come by chaunce, Fortune, Nature, of the Heauens, of Pen, Angels, or Diuels.

Whereouer we ought to belæue that he is the creatour of heauen and of earth (that is) of all creatures both celestiall and terrestriall, those that he hath created, them hee preserveth, governeth, ordereth and guideth to the end, and all with his high and infinite wisdom. It is not sufficient that of necessitie thou lively belæuest, how that God not onely hath given thee thy being and so to all other creatures, but that he preserveth, guideth governeth and ordereth all to thy benefite, with great wisdom.

Mat. 1. Thou must also lively belæue, not onely that GOD is God in himselfe and therefore most perfect, but that he is thy God, and such a father, that he will doe to thee all good thinges which be possible and convenient to be done, that he is thy best father, because he is omnipotent, and that he knoweth how, because he is infinitely wise, as we see in his creation and gouernance of the world.

Rom. 14. Thou must also belæue in Iesus. Iesus is the proper name of Christ, giuen vnto him thorough the will of God by the Angel, and doth signifie a Saviour. Therefore thou shalt then belæue truely in Iesus, when with the spirite thou shalt see that he hath saued thee.

1. Tim. 2. It is also necessary, not onely to belæue in Iesus, but
Heb. 9. in Iesus Christ. Christ is to say annoynted. And for because in olde time they annoynted high Priestes, Kinges and Prophets, therefore Christ being sent into the world from the father, to do the office of a high Prophet, Priest, and

and King, hath also bene ordained and annoynted with a spirituall unction, filling a tunne full of his gyses and graces, so; as much as he was the chiefest Prophete, Priest and King, and hath done the office of euery of them moste perfectlye, there-foze he is called Christ.

Thou must then beleue in Christ, that is in Iesus Christ, that he is the high Priest, undefyled and holye, and that he hath done the office of the chiefe and most perfect Priest. Whereouer that as an onely mediator betwixt God and vs, hath offered by himselfe vpon the crosse to the father so; the elect, and that he is accepted of GOD so; such a diuine sacrifice, that he pacifyeth his anger, and reconcyleth him vnto them. That he standeth also so; their sakes before the father, and hauing compassion, prayeth so; them, and obtaineth them all grace and fauour: and that he offereth them vnto GOD vnspotted and holy, by being washed with his pretious bloude, and that he enrycheth the with his gyses and graces.

Thou must also beleue, that in as much as he is Christ the chiefe Prophete. Therefore he came into the worlde, sent from the father, to make manifest vnto his elect all the will of God, so; to teach, and to imprint in their heartes all thinges profitable and necessarie to their saluation. Wherefore as the onely maister and light of the worlde which making all thinges manifest, he hath fulfilled the Prophetes. Thou must also beleue that he is a King, bicause that with his spirit he moueth, raigneth ouer and gouerneth the electe, which he giuen him of God, there-foze he is a King, in the spirituall kingdome of GOD, which is righteousnesse, peace and ioye in the holy Ghost.

It is not sufficient that thou beleue that Iesus is Christe, the chiefe Prophet, Priest and king of the elect,

which is the Dutie.

but

Heb. 9.

1. Tim. 2.

Heb. 9.

Hier. 47

Rom. 8.

Ioan. 11.

Isa. 45

Ioan. 15.

Heb. 8.

Mat. 23.

Ioan. 8.

Mat. 11.

The fourth Sermon

but also thou must liuely beleue that he is thy Christ, that is, the chiefest Prophet Priest and king ouer thee.

And so if with thy spirite thou shalt feele that he hath lightened thy minde with diuine things, he shall be thy Prophet.

Also if thou shalt feele that for thy sake he hath offered him-selfe vpon the Crosse, that he hath pacified the father, that he prayeth for thee, that he is heard, that he presenteth thee vnto God, and that thorough him God doth accept thee for his sonne, then he shall be thy high Priest. And likewise if with a liuely Faith thou shalt beleue that he hath taken charge of thee, and that he inspireth thee, moueth and gouerneth thee, thou shalt haue him for thy king.

Thou shalt there-fore truely beleue in Christ, when with thy spirite thou shalt feele, that he illuminateth thee as a prophet, gouerneth thee as a king, and as an high Priest pacifieth the wrath of God for thee, and reconcyleth him, offereth thee to the father acceptable, holy and vnspotted. Thou must also beleue, that Iesus Christ is the onely sonne of God, we also be other sonnes of God, but it is by adoption: for that God by the meanes of Christ, of straungers, yea of his enemies, hath thorough grace adopted and taken vs for his sonnes. But Christ was neuer any enimie to God nor straunger, but was alwayes full of light, of perfection, vertue, treasures, giftes and graces, full of the spirite and of diuinitie, he is a spyring that euer floweth, and all the graces whiche the electe haue, they receiue of his fullnesse, therefore in the holy Scriptures he is not onely called the first begotten sonne, but also the onely begotten sonne of God: for bicause that God hath communicated vnto him all graces, all vertues, giftes and treasures, as though he had no other sonnes but him: he hath also communicated with him all his diuinitie, with his diuine perfection.

This

Ioan. 1.
Coll. 1.
Coll. 2.
Ioan. 1.

Rom. 8.
Ioan. 13.
1. Ioan. 4.

Therefore thou must not onely belæue, that he is the onely sonne of God, but that he is God. Thou shalt then euen lyuely belæue, that he is the onely sonne of God, when thou shalt feele that thou by his meanes and not by any other, hast receiued all those graces & good things that thou hast. It is also needefull to belæue, that he is our Lord, for that, as it is wrytten, God hath giuen vs vnto Christ, all the electe are his flocke, hee maye order them, as him listeth. The Father hath giuen him all power in heauen and in earth. Then he which truly belæueth that Christ is his Lord and head, which feeling with his spirite, his most full and totall dominion, which renouncing to leane to his owne carnall wisdom, to his owne strength, and all other vertues that be in any creature, is wholly committed to the gouernance of Christ, as of his lawfull and best Lord. And mozeouer we must belæue, that he was conceived in the Virgyn Mary, by a wonderfull operation of the holy Ghost. First that hee was conceived of the substance of the Virgyn Mary, & therefore that he was very man of the seade of Dauid & of Abraham, as had bene prophesied befoze time: also according to Saint Paul it was conuenient, that taking in hande to sanctifie his bzytheren, he should become man lyke vnto them, and of the same first father descended, & so might suffer, and for obedience of his father, might be offered vpon the Crosse for their synnes: to the intent that as by the disobedience of one man, we be made sinners, so by the obedience of one man we should be made righteous.

Coll. 2.

Ioan. 17.

Mat. 28.

Psal. 131.

Gen. 22.

Heb. 2.

Philip. 2

But forasmuch as he which sanctifieth others, must of necessitie be without spot: therefore, to the intent hee might not be subiect to the vniuersall corruption of humane generation, but full of puritie and holynesse, it must needes be, that he was conceived, not naturally and by humane meanes, but meruaylously, and by the operation of the holy Ghost.

D iiii.

Thou

The fourth Sermon

Thou must also beleue, that he was borne of the virgin Mary, for except thou beleue this, thou canst not beleue the miracles which he did in this lyfe, nor that he dyed vpon the crosse. Thou must furthermoze necessarily beleue, that he suffered vnder Pontius Pilate.

If thou here demanda why ther is no mention made of the lyfe of Christ, and wherefoze it is not sayd in the Crede, that we must beleue, that the wise men came to worship him, that he was circumcised, that he fled into Aegypt, that he was lost and found againe in the Temple, that he was baptised of Saint Ihon, that he fasted fortie dayes and fortie nights, that he called the Apostles, that he preached, wrought miracles, and lykelwise of all his other wonderfull workes. I will aunswere that in the Crede, there is no mention made, but onely of those principall things which belong properly to the substance of our saluation, the faith of the which is substantial and sufficient to a true Christian.

If also thou wouldest know wherefoze Pontius Pilate is so named: I will say that this was not onely to confirme the history of the passion of Christ, but much moze that we should beleue lyuely, that albeit he was innocent, yet he with our sinnes, thorough the wil of his father being attributed vnto him, appeared before the iudgement seate of man, whereas, lyke a wicked doer, he was willing to be condemned, that we thorough Christ as innocent, might appeare safe before the Tribunal seate of God, in whose sight we wer blame worthy.

It is also necessary to beleue that he was crucified & dead. It is not inough to say, dead, but neede-full to declare the manner of his death, bicause we might beleue that he dyed vpon the Crosse, and this (as Saint Paul iudgeth) was, for that he was accursed which hanged on the Crosse, and Christ for to deliuer vs from curses, wherein we were thorough sinne incozpozated, those that cursed death,

death, and for our sakes overcame it, and so deliuereth vs from his curse, yea and from death it selfe, inasmuch as to the Elect, thorough Christ there is no more death, but lyfe.

There be manye wicked or false Christians which haue a certeine dead opinion of all these things, yea and the Diuells belæue that he suffered, that he was crucified and dead. But that sufficeth not, for thou must belæue lyuely, and seale with thy spirite that he suffered for thee, that he was crucified and dyed for thee, to thy benefite, and for thy saluation. Thou must seale with the spirite his passion and death, his great loue, and the fruite of his death, that is, that thou art saued there-by, and then his death hath effect in thee.

It is needefull also, that as thou belæue truly that he dyed, so that thou belæue that he was buried. It followeth immediately, that he descended into Hell, and for because these words be not found in the Crede wrytten by the olde Doctours, therefore some haue thought, that they were afterwarde added to declare and make more manifest the words that goe before.

And because in the holy Scriptures, this name Inferno is taken for a Pit or Sepulcher, and this name Genenna for the place of the dampned, they haue expounded thus, Descende a gl^{ia} inferi, that is, he was layd in in the graue: but the matter it selfe doth make reple, here against. Seeing that both Paul and also Peter willing to proue the resurrection of Christ, brought a saying out of the Psalme.

Thou shalt not leaue my soule in Hell, neither shalt thou suffer thy holy one to see corruption. Where David maketh mention of the soule and of the body, & therefore the soule of Christ was neuer in the graue in those thre dayes the which he continued dead, wherefore by this word Inferno cannot be vnderstande the graue.

Others saye, that Christ vpon the Crosse did not onely

Gen. 43.
Num. 16

Act. 2.
& 13.
Psal. 15.

The fourth Sermon.

onely suffer the paines of death, the which consist in separation of the soule from the body, but also that he suffered in his minde, the tormenting of the dampned; because that for to satisfie for our sins, it was needeful that he should suffer all punishment, that was due vnto vs, & being in these torments, he felt that horrible anguish and sorrow, which he should haue felt, if being vpon the crosse in all those torments of the dampned, he had bene utterly abandoned from his father. And therefore he sayd, My God, my God, why hast thou forsaken me? not because he despayred, but he overcame desperation with all the sins, and likewise death with all sorowes: but he felte the payne of the desperate, without hauing in him any fault.

Mat. 16.

Act. 2

They doe thus expound it, He descended into Hell, that is into the bottomelesse pit of the torments of Hell. And although this was before that he was buried and dead, and therefore should be sayd by order thus, He suffered vnder Pontius Pilate, he was crucified, descended into Hell, dyed and was buried; yet there is oftentimes vsed in the holy Scriptures to speake first of that which was done afterward. It cannot be sayd that the soule of Christ separated from the body descended into hell, that is, suffered torments there those three dayes: for that

Luc. 25.

Christ sayd contrarywise vnto the good Thiefe. To day thou shalt be with me in Paradise.

Other saye, that he descended into Hell, inasmuch as he shewed his Soule vnto the Spirites of his Ecclesie, already departed out of this present life, vnto whom

1. Pet. 4.

(as Saint Peter saith) he preached the Gospel, inasmuch as he made them see, in a most cleare sort, that which he had wrought & suffered for their saluation. He preached also vnto the dampned the Gospel, with rebuking their incredulitye and that they were altogether inexcusable, and so their condemnation should appeare vnto the world to be iust.

It is needfull also to beleue lyuely, that he roſe againe the third day, which when with thy ſpirit thou ſhalt ſee, thou ſhalt not feare death, ſeing that in Chriſt, and thorough Chriſt death is overcome, yea if thou be grafted in Chriſt thorough Faith, thou ſhalt in the ſpirite be rayſed againe from ſinne, and being righteous, ſhalt walke in newneſſe of lyfe, ſeking and taſting onely the things which are aboue.

Rom. 4.
& 6.

Col. 3.

We muſt alſo beleue that he aſcended into Heauen, hauing on earth wrought and ſuffered all that his father appointed him, and that was expedient for our ſaluation: it was conuenient that he ſhould aſcende into heauen, for our profit, to giue vs hope of our heauenly country, ſeing that he is entred in poſſeſſion for vs, for to ſtande alſo beſore the father for his Elect, and to be their Advocate and Interceſſour, remaying therefore with them in ſpirite vpon earth: But vnderſtand it is needfull that thou lyuely beleue that he is aſcended into heauen for thy benefite: which when thou ſeeſt with the ſpirit liſting thee vp to things on high, thou wilt ſay with Paul: My conuerſation is in Heauen,

Heb. 9.

1. Ioan. 2.

Mat. 28

Philip. 3

Whereouer thou muſt beleue, that he ſitteth on the right hand of his father, in-aſmuch as he hath giuen him all dominion and lordſhip ouer all, and hath ordeined him to be aboue all principall, power, vertue and domination, and hath giuen him a name aboue all other names, hath made him the head of the Church, and hath ſubdued all things vnder him.

Mat. 28.

Thou muſt alſo beleue lyuely, that as he was ſene aſcende into heauen, ſo he ſhal come viſibly from heauen, to iudge the quicke and the dead: And if it be ſayd (according to Saint Paul) it is decreed that men muſt dye, how then ſhall he come to iudge the quicke? Paul himſelfe doth aunſwere, that thoſe which then ſhall be alſo, ſhal ſodeinly be chaunged, being made of corruptible incorruptible, and that chaunge ſhal be vnto them as a death.

Ephes. 1.

Act 2.

1. The. 4

Heb. 9.

1. Cor. 15.

The fourth Sermon

If then thou shalt lyuely beleue, that Christ which loued thee so much that he dyed for thee on the Crosse, and hath all power, which must also be thy Judge, thou shalt be sure and safe thorough Faith, that his Judgement shall be fauourable vnto thee. Chiefly learne, that Christ shall be our Judge, he is not onely our Advocate, but hath taken vpon him our cause.

We must moreouer beleue in the Holy Ghost, and this bicause, albeit Christ dyed for vs, rose againe, ascended into Heauen, was our Advocate and prayed for vs, yet we could not be saued, if God with his holye Spirit did not open our hearts, made vs to vnderstand and be partakers of these so great benefits thorough Christ done to vs. So that as thorough Christ all giftes and graces bee offered vs from GOD, so the Holye Ghost being our guyde, we doe receiue them.

It is therefore needefull that thou see lyuely in thee this Spirit of God, which renueth thee, lighteneth, moueth, inspireth, imprinteth, and maketh thee see God in Christ and that thou art safe. It is not possible that thou shouldest be a true Christian, if thou hast not the Holy Ghost in thee.

And therefore he which beleueth that Christ dyed, and that not vainly, beleueth also that there be fruites of his passion and death which is the saluation of the Elect: Wherefore we must also beleue, that there is a holie Catholicke Church, that is the vniuersall Congregation of the faithfull and Elect of God.

It is not inough to beleue that there is founde a Church which is holie and sanctified thorough Christ, Ephes. 5. that, is a mysticall bodye of the Elect: but it is needefull that thou dost liuely beleue and see, that thou art a portion and member of the same, and that thou art one of the Elect.

Thou must also beleue the Communion of Saints, that

that is, thou must liuely feele that thou art pertaker, together with thy brethren of all the giftes and graces of Christ the head of the Church: therfore moze or lesse according to the measure of Faith, reioyce thy selfe in their prosperitie, and be sozy in their mishappe as members and good brothers doe together, and so as in such as the benefites which Christ doth to his Church, is not that they should be proper to one man alone, but for the commoditie of them all, therfore thou oughtest not to seeke for to possesse or vse anye thing for thine owne lucre, but for the honour of God and safegarde of thy neighbour, and so thou oughtest to this same ende or purpose procure the safetie of thy brethren, and with Faith to embrace, not onely them and all that they possesse, but also Christ with all his diuine treasures: bicause Loue maketh all things common. Now if with thy spirite thou shalt feele this, thou shalt then beleue the communion of Saints.

Thou must beleue the remission of sinnes, that is, not onely that God, of his mere lyberalitie and gracious godnesse, thorough Christ crucified, which hath made satisfaction for vs, pardoneth the sinnes of his Elect, but it is needefull for thee to beleue, and with the spirite lyuely to feele, that he hath pardoned thee. Then will the Gospel laugh vppon thee; and shew it selfe amiable, and thou shalt feele in Christ the great godnesse of God.

It is needefull also to beleue liuely the resurrexi- on of the flesh, which if it were so, we would not accompt this world for our countrey, we would not set our loue vppon it, we would not feare death, and with hope of the other lyfe, with-out grounding our selues in prosperitie, and with-out retying, or turning back in aduersitie, we would ioyfully runne to our heavenly countrey.

And lastlye, it is needefull for vs to beleue euer-

lasting lyfe, that is, that the Elect shal be happye and shal lyue for euer, and it is needfull for the with the spirite to seele that thou art one of them, and if thou wilt say vnto me, why is it not sayd that we should also beleue the euerlasting death of the dampned? I aunswere that here is not spoken but onely of those things which must with a lyuely Faith be beleued, and felt with the spirit, and this lyuely Faith and feeling is not but in the Elect, and the Elect can-not lyuely beleue nor seale in themselves any thing, but those benefites which God hath promised them, whereof the holy Ghost speaketh vnto them, and witneseth in their heartes. Therefore in the Crede is nothing declared, but onely those things which apperteyne to the comfortyng of the consciences of the Elect, and that moue them to loue.

Now these be the Articles which we are bounde to beleue, and they be so knit and lynked together, that a man cannot beleue one of them lyuely with-out the other, and he that beleueth the one with a lyuely Faith, beleueth all. As for example, no body can beleue lyuely in God, no, nor yet know him sufficiently with-out the lyght of Christ, which is supernaturall, as Paul saith, and lykwise Christ, and he that beleueth lyuely in Christ, & thorough Faith and the holy Ghost sealeth and accepteth his great benefite, beleueth that God is the Father almighty, Creator of all things: beleueth also the resurrection of Christ, his ascension, his sending of the holye Ghost, and that he shall come to iudge vs, and the effects of his death, that there is a holye Churche, the remission of sinnes, the resurrection, and euerlasting lyfe.

There be many which of their owne fantasie haue added other Articles, and such as be no other but their owne doctrines, the which it is but lost time to consider off.

They woulde prophesie and vnderstande moze then the

Gal. 4.
Ephes. 2.
Mat. 11.

The Apostles, exceeding the limits of Faith, and all is because they haue not a lively Faith in the light supernaturall, whiche if they had they shoulde see wonderfull things reuealed by God, which would content them and cause them to seeke, not to vnderstand newe thinges, but to growe in greater light of thinges reuealed, that they might be able to render thankes moze largely vnto God, to whom be alwayes all praise, honour and glozy, thozough Iesus Christ our Lord. Amen.

If it be possible to be confirmed
and stablished in Faith.

Sermon. 5.



Those which doe neuer see the trueth supernaturall and reuealed with a light inspired and cleare of Faith, but onely haue had in them a certaine opinion, and a humaine and purchased Faith, for their light being very obscure and imperfect, they neuer haue bene cleare, sure and certaine of those thinges which they beleue. And therefore they thinke that there is no other manner of Faith but of that sort which they haue, wherefoze they suppose that of diuine thinges there can no Faith be had, which is cleare, certaine, sure, stedfast, yea they doe imagine, that doubting is inwarde and a thing substantiall to Faith, in such sort that they thinke there can be no beleefe without doubting And to maintaine this their opinion with all, they bring this reason. The thinges which they beleue, they Heb. 11. doe not see with corporall eyes, no, not if it hath also a cleare and euident vnderstanding, as there is of the first naturall principles of thinges, this they may proue by reasons demonstratiue which doe binde fast and stablish the vnderstanding: but in such a case it shoulde not be Faith, but a science. The trueth which such men beleue,

C.iii.

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The fift Sermon

is onely perswaded the by probable reasons, & which be-
cause they make not any necessary conclusion, be very
weake, so that only they moue vs to thinke that it is so,
but they doe not force vs, sozasmuch as they thewe not
clearly & plainly the truth, this therfoze their Faith being
bleareyed, it must of necessitie be alwayes suspecting & in
doubt, soz the nothing in them is cleare & euident but euer
toterig & wauering like those which haue the Palsy. But
they wold not say so if they had experienced to haue a true
Faith, soz the light therof is so great, the euery one which
hath Faith, if it be perfect, is safe, sure & clearly certified of
the truth, & in it is steadfast & firme. So that as the light of a
true Faith dymmeth in clearenes all other lights of this
present life, so spiritual men & those which by Faith be re-
generated, if they be perfect in the same Faith, are moze
firme, sure, cleare & certeine of the truth supernaturall &
reuealed, then the carnal be of things which they haue be-
foze their eyes. The light of a true Faith is so cleare, that
as loue cannot hate, so cannot a perfect Faith distrust, stut-
ter or doubt. That therfoze is not a true Faith which dou-
teth, but those are carnal men which being without Faith, do
wauer. And although spirituall men also doe sometimes
doubt, this is because of their little Faith, & soz the, they gi-
uing eare to carnall wisdome do locke the eyes of Faith
against the trueth reuealed, whiche resisting against the
holy ghost, and do follow the instigation of the Diuell:
wherefoze if we doubt, it is not so much soz the little
light which we haue of Faith, as soz that we doe not al-
wayes and continually behold the trueth supernaturall
with the cleare light of a true Faith: yea, we wold of-
tentimes see & discerne it with our blinde natural light:
and vnderstand that it doth not by and by appeare true
which we see alredy with the light of Faith. And if those
which haue but once sene with a cleare light of Faith the
truth, do proue afterwards of infidelity, if they by chance
do rise againe, they themselues will then say, we ought
not to doubt, saying that we haue sene so clearly the
trueth

Gen. 15.

Rom. 4.

trneth, we be assured that it is so, as God with the cleare Luc. 1.
light of Faith doth plainly shewe vs. Faith then being Iacob, 1.
perfect with Abraham doubteth not, & if that with Mary
the virgin it manuaileth, yet it doubteth not, it waue-
reth not to and fro like young children, it stuteth not
nor staggereth as a thing that is weake, neither doth it
tolle one while this way, another, that way, wherof He-
lias rejoyced certaine Prophets, but it is pure, stedfast & 3. Reg. 8.
firme, hauing respect to the goodnes of God, & his promi-
ses without doubting to obtaine that which it demann-
deth. And therefore it is that which confirmeth & stablis-
sheth vs in God: wherfore saint Paul calleth it the sub- Heb. 6.
stance of thinges which be hoped for, a making manifest & 11.
of thinges inuisible, and also a sure shippe in God of our
soules. Whereupon Dauid saith trusting in y^e Lord, I shal Psal. 25.
not go astray. It is possible then to be stablished in Faith,
to be lightened and come into a certaine perswasion of
the trueth, wrought in vs by the holy Ghost, yea it is not
possible to beleue liuely & in truth, wout clearenes, assu- Col. 2.
rance, certainty & stedfastnes, wherfore moze or lesse, ac-
cording as thy Faith is moze or lesse perfect. Let vs ther-
fore pray vnto y^e Lord y^e he would giue vs of his liuely &
cleare light, so that we being strong & stedfast wholly in
him, may yeld him al praise, honour and glory, thozough
Jesus Christ our Lord. Amen.

If it be good or euill, that euery one shoulde seeke to be lighte-
ned with Faith, if that be the true way or no.

Sermon 6.

There be many & especially they of the kingdome of
Antichrist, which beleue y^e it is euil y^e euery one in-
differently, especially women, vnlearned folke, idiots &
simple persons, if they wold seeke to be lightened in Faith
whether it be y^e right way or not. But they say y^e euery
such one ought to beleue simply, that is to say grossly &
blindly, with-out any discerning or consideration, that
which hath bene taught them by their parents, and
by their Prelates, bicause that (as they say) those

C.iiii.

can

The sixth Sermon

cannot erre, yea they perswade, that euery one must flye all thoughts and desires, which shoulde happen, willing them to be lightened thorough Faith as a temptation & instigation of Satan. They also condemne that the holy scriptures should be translated into any vulgar tongue, bicause the vnlearned should not studie thereon, yea they will that the Psalmes, their Psaltes, the prayers, euen those things which Christ taught, the Godly precepts or commaundements, the Articles of the Faith and all other things necessarie to saluation, should be learned & taught in the Latine tongue, as though the vertue of Faith, of prayer and of the holy scriptures did consist in this Latinity, & were not needefull for a Christian, to know how he ought to liue, what he ought to demaunde of God, and what he saith when he maketh his prayer: and to vnderstand what he beleueth, when in making confession of his Faith, he saith: Credo in deum Patrem &c. I meruaile greatly, that as they haue ordained that the holy scriptures and their diuinitie is not reade but in the Latine, so that their sermons or preachings be not also in Latine that they might not be vnderstode. It is verie true that they bring all their authorities in Latine and many times in Greeke and Hebreu, to shewe that they be learned in the tongues. They thincke that in the end, their Bulles, Brieses, indulgences, absolutions, blessings, communications, yea and their contraites made of things of this world, will be the better kept close, and deceiue the simple, that they shall sell them the dearer for the maiesty of this Latinity, and therfore they write and pronounce them in Latine.

And I say against them, first that those which haue not a true and liuely Faith, are bounde to seeke it by all meanes that they possible can, and to be lightened that they may be in a true Faith: for as much as they ought not to refuse the inspiration which commeth to lighten them, so in so doing they should forsake the grace of the holy

holy ghost. It is very true that those which be alreadye in a true Faith and thereby certaine that they be in the trueth, ought to refuse all other fantasies contrary as the instigation of the diuel: and to continue stedfast in the Faith wherein they are, with seeking by al meanes possible to growe therein, and to be lightened euery day moze and moze, for the glozy of God.

Being then that true Faith is euer ioynd with clearnesse, it must needs be said, that as it is not euil but good, to seeke for to haue Faith, and to growe therein, so it is not euill but good, to seeke to be lightened and to growe in light, certaintie and clearenesse: for if you procede by due order, ther can be no daunger vnto you, for looke how much moze the trueth is discusset of, so much moze it shineth.

Let vs suffer the false doctrine of Turkes to lye hid-
den, and likewise of the heretikes & Antichristians, and
all such as be in error, but the doctrine of Christ and his
Gospell, it is most true that it ought not to be hidden in
darkenesse, but ought to be preached and taught in the
light, aboue the houses, plainly and openly: as Christ
appointed the Apostles, and himselfe obserued. But note,
that soasmuch as we can-not with our owne strength
purchase nor deserue Faith, bicause it is a giste of God,
giuen to whom it pleaseth him, therefore we ought to seeke
it principally of God, by way of prayer and humilitie.
But so; that also serueth the learning of the wordes of
God and studying of the holy scriptures, bicause we
ought to studie wholly thereon, and therefore to haue
it in euery language. And that whiche is contained in
the holpe scriptures is it any thing els, but the bene-
fites which God hath done for vs, the riches which he
hath promised vs, & that which he requireth of vs: Then
tell me, is not euery one bound to vnderstand & knowe al
those things aforesaid: Hath Christ peradventure spoken
only to the learned: or such things that the vnlearned can

Mat. 10.

Ioan. 12.

Ephes. 2.

¶

not

The sixth Sermon

Philip. 2.
1. Cor. 1.
Math. 11.

not vnderstande: Was Christ so proud vpon earth, that he disdained to teach, or would let none vnderstande but onely the learned and wise of this worlde, yet Paul said, that he humbled and debased himselfe, euen to the death of the Crosse, and that God hath chosen the weake & ignoble things of the worlde to confound the things that be strong and noble. Christ himselfe gaue thanks vnto the father, for that he had hidden his diuine secretes from the wise and prudent, and had reuealed them to babes. Is it peraduenture necessary by Aristotle to know Christ? Or be not men capable of the things of God, except they be learned? The holy scriptures, and chieselye the Gospel, ought to be had in euery language, to be preached, reade, and taught to all men, and likewise to be hearde of euery one, studied, and learned as they did befoze time in the primitive Church of Christ.

To this ende was giuen to the Apostles the giste of tongues, and they were enioyned that they shoulde goe preaching the Gospel thorough all the worlde. Christ would that it should be vnderstode of all men, and likewise would the Apostles.

Before time the holy Scriptures were translated out of Hebrewe, and also out of Graeke into Latine, bicause the Latine tongue, especially in Italie was common to all men: therefoze they said the Graede, the Gospel, the Psalmes, the Lords prayer, & other prayers in Latine: but now we seeing that the common Italian tongue is no moze Latine, we ought to haue those things which be necessary to be knowne brought into a tongue which may be vnderstode, which thing I say were also convenient in all other nations. I say not now, that the ministers of the worde of God are not bounde, to studie and vnderstande better the holy scriptures, then the simple people, yet they may be able (as Paul writeth) to instruct others, and mozeouer to resist and ouercome those which shall gaine-say the trueth.

But

But to others concerning the thinges whiche be of God, it is sufficient for them to knowe as much as is needefull for their saluation. They doe not euill but well if they studie the holy scriptures, so that they studie them in such sort as they ought. But I thinke that the heades of the kingdome of Antichrist with their subtil and deuillish craftinesse, are forced so to hide these thinges, because they might be so worshipping like diuine creatures and as though they among all others, had the light of diuine secretes. They also haue deuised so to keepe close the trueth, that it should not be declared, because if men should haue the light of the holy scriptures, they should see the doctrine of Antichrist to be not only vnprofitable & vaine, but false, wicked, contrary and repugning against Christ and his Gospel. They will say, that if the vnlearned should studie the scriptures, they should easely fall into many errors and heresies, and therefore it is not good. And I say, that the wise of this worlde doe so much more easily fall, as that by their greater prudence & 1. Cor. 3. humane wisdom (which being compared to God is but foolishnesse) they are further of from God, aduersaries and enemies of Christ, of grace, of Faith, and of the Gospel, and in as much as with greater force they doe withstand the holy Ghost. As it hath beene seene by experience, that where as the simple people haue receiued the Gospel and beleued in Christ, the worldly wise men haue not beleued, but haue persecuted him. And the errors & heresies are growen of their learned doctors: as is to be seene by hereticall doctrine and theologie of Antichrist. Ioan. 7.

And albeit that the vnlearned by studying the holie scriptures do sometimes fall into errors, it is not thorough defect of the scriptures, nor yet because it is not good that euery bodie should studie it. but thorough their owne defect, so that they doe not study it with humilitie, purenesse, and a right purpose, as they ought.

¶ ii.

They

The sixt Sermon

They craue not at Gods hande the true vnderstanding thereof, with such zeale and Faich, as of duetye they shoulde, wheresoꝛe they neede not withstaue themselves from studying it, but apply themselves to studie it as is conuenient. Otherwise, soasmuch as many good thinges are vsed to the dishonour of God, men had neede euen to withstaue themselves from all companyes, and to heare the word of God. But they will say, if the ignorant would study the word of God, they cannot vnderstand it. Then (according to that opinion) they vnderstande it by force of the letter and humaine wisdome, and not by diuine reuelation, contrarge to saint Paul, which would, that the interpretation and vnderstanding of the holy scriptures, shoulde be the gift of God.

1. Cor. 12.
Luc. 24.

It must needes be soꝛ that Christ opened the mindes of the Apostles, to the intent that they shoulde vnderstande the holy scriptures, and soꝛ that they thorough their simplicitie, made smaller resistance against the holy ghost then the wise men of the worlde, theresoꝛe that they vnderstode it better, soasmuch as they studyed it with reuerence, and soꝛ the gloꝛy of God, and in such soꝛt as they ought. And if they will say, they cannot vnderstande the harde places. I will say that God is able to giue them light, as well as to the, and moze to, whiche be so much the apter to vnderstand then the worlde ly learned, as y not hauing their so much dead learning, they haue occasion to be moze humble, to which soꝛt of people

Math. 11.

God reuealeth his secretes. And if by and by they doe not vnderstand, thinking that they please not God, he immediately giueth them light, so that with yelding thanks vnto God, they passe away to the vnderstanding of the other places, & do not as you that be proud, which not seeking to haue light from God, noꝛ hauing patience to tary with humbleneste, vntill the Lord giue you the right vnderstanding, ye haue expounded them falselye and vngodly, according to your owne fantasie, & so you be fallen

Fallen into a thousand errors. They will saye that in studying the scriptures they would be contented to haue vs onely, which can-not erre, for their Pastors, and to vnderstand them accordyng as we haue expounded, we would not say that it were euill that they should studie them, but sozasmuch as there be many Wolues, and especially in these our times: which being cloathed in the manner of Sheepe, doe preach new doctrines, and do not expound the holy scriptures in many places after our fashion, therefore we doe not onely excommunicate, persecute and burne, whosoever sticke vnto their opinions, but who so doe read those booke. And if we feared not that it would be accounted vnto vs for a great impietie, we would not onely forbid vnto the vnlearned the studie of holy Scriptures, but we would burne the Epistles of Saint Paul and the Gospell, because we would not suffer men to haue any further knowledge, seeing of studying them, doe grow euery day new Heretickes.

To this I first say, that if that be true which Christ sayd, that by the frutes, by the lyfe, and by the woorkes, false Prophets shall be knowen, we maye make a sure iudgement that you be no true shepheards nor Pastors of soules, but most rauening Wolues, inasmuch as ye fede not the soules with the word of God, but persecute euen to the death those which preach it, being with your wicked lyuing an offence to all the world. Is it possible that you should be so blinde, peruerse & obstinate, that you see not how in the questions of your schole Doctors, there is but a litle Diuinitie, and that most intricate, full of errors and Heresies, and you will needs haue them for your Pastors.

Mat. 7.

Who doth not see the obscure, thicke & palpable darkness in which we were, and the great light which God hath giuen vs of himselfe, within these few yeares: Not with any new doctrine but with the very same which Christ preached, the Apostles, the Prophets, and those

F.iii.

which

The sixt Sermon

which were true Saints, therefore olde, although newe to those which had bene blinde, for that it was a long while buried.

Know you not that the light of the Gospel is so great, that it discovereth all deceits, errours, and falshood? And that all the false perswasions of the worlde can doe no hurt to such as be lyghtened with the truth, that is, to them which be illuminated? Whereof are you then a fraide, if you with your people be in the truth together with the Gospel? If you were in y^e lyght, you would not fye it, as ye doe, but would desire and sake for it, not fainedly, but in truth to come vnto the toppe. But you, as those which know, y^e your doctrine consisteth in deceits and falshode, fearing least you should be discovered, with making your selues suspected, doe not onely fye as hastily as you can all counsell. but doe persecute those which preach Christ and his Gospel. And it is manifest, that in persecuting so grienously the true Christians, they are not moued by zeale of the honour of God, seeing that in other things they shew no such sparkle of zeale. They are moued, for y^e they doubt their kingdome will be brought to nothing, as a most vaine shadowe, thorough the lyght of the Gospell.

And forasmuch as they saye that they cannot erre, I say that they should say true, if they were God himselte, or that they had his spirite: but it is sene by their lyfe, that they be carnall men, whose propertie is to be lyers. And suppose it could be, that they did not fall into so great errors, as not being defiled any more, they could not erre. Read with the spirite their decretalls and ordinaunces say they, & thou shalt be pure inough. And withall this they would, that the people leauing Christ, should ground their faith vpon them, hauing for their rule, not the holy scriptures but their wordes. They would also that men should haue, in steede of Christ & of the Apostles (albeit they haue not their spirit) their zeale, their doctrine, their vertues,

vertues, their lyfe, yea and their ceremonies as sufficient. But seeing that God doth let them alone, being in such great blindenesse, we haue to wonder of his excessive diuine goodnesse and bountie, & to force our selues with humble and seruent prayer, with hearing the woꝛd of God, & with study of the holy scriptures, to grow euery day moze & moze in a greater light of God, so that being lightened with the truth, we may render to our heauenly and diuine Father, all praise, honour and glory, thozough Iesus Christ our Loꝛd, Amen.

How euery one may be tryed whether he be
in a true Faith, or no.

Sermon. 7.



Here be some, which soz to try themselves to be in a true Faith, do say to themselves, We beleue in such sozt as our sozefathers haue taught vs : and therefore it is not lykely, y being their chyldzen they should haue deceiued vs, wherefoze we maye be sure to be in a true Faith. But tell me, might it not be possible, that your fathers and mothers would willingly deceiue you? And much the rather vntwillingly they being deceiued, & in errour themselves, might deceiue you? Such manner of Faithes be all humane Faithes, grounded vpon the loue and wisdom of parents, therfoze vpon probable reasons, but they be not firme & stedfast: & they haue so feeble a foundation, y they do not only alwayes wauer, but will faile in the chyldzen, at all times, when the parents doe denie Christ. After that, if when they would be tried to be in a true Faith, it shuld suffice them to know those things, which were taught them of their parents, they should follow y, which y heritikes, y Turks, the Idolaters, and all those, which beleue according as their parents haue taught the (whether their faith be true

The ſeuenth Sermon

or falſe) thinking not onely to be excuſed beſoze God, but to be pure in the true Faith: ſoꝛasmuch as there-in they haue bene inſtructed of their fathers and mothers, which opinion is moſt falſe.

Wherefoze ſome others going another way to worke, to be tryed that they be in true Faith, doe alwayes call to minde that they wer bozne, nourished, and by their parents inſtructed in that Faith: and mozeouer that they ſee a great multitude of people that beleeue as they doe, eſpecially thoſe with whome they be conuerſant. Now this Faith alſo is altogether humane, blinde, full of darkneſſe & weake, grounded ſo ſæbly, that if the multitude faile, the Faith alſo will faile. And if ſuch as theſe be had bene in that time when the Apoſtles were, when there were but a ſeue that beleeued in Chriſt, they would not had beleeued, they will not beleeue that which they ſee gain-ſaid of others: if alſo they had ben bozne amongſt the Turkes, or had bene conuerſant amongſt them, they would beleeue as they doe, and ſo the Turkes ſhould be excuſed, ſeing they are ſuch, and lyke-wiſe all other Heretickes and Infidells, which be a great multitude: they alſo ſhoulde be proued to be in a true Faith. And ſo it ſhould of neceſſitie be ſayd, that euery Faith where ther is a multitude, were true. Now ſee if this be not a great error.

Many other there be which ſoz tryall of Faith do regard miracles, and they thinke that bicauſe their Religion hath bene confirmed by many miracles, therefore they ſuppoſe that it is manifeſt that their Faith is true. But this their Faith is very weak, ſæble and vnperfect, inasmuch as there be but a very ſeue Chriſtians which haue ſæne miracles, the true Chriſtians haue perceiued that it is but mens talke the which doe eaſely beguyle them and be lyes, and ſoꝛ that they Faith is grounded vppon mens woꝛdes, it hath a ſæble foundation.

Pla. 15.

But

But let vs graunt that they had ſeene ſuch myzacles, they had not knowledge to diſcerne whether they were effects natural, diuellish illuſions, or things wrought ſupernaturally by God. Being that, Chriſt and alſo Saint Paul, haue ſhewed afoze, that in the kingdome of Antichriſt, falſe Chriſtians and preachers ſhall ariſe, and ſhall deceiue the woꝛlde, ſhewing ſignes and wonders. Mat. 24. Cuen to the Romaines when they woꝛſhipped idols, 2. Theſſ. haue bene myzacles ſhewed, therefore they ſhoulde then be excuſed befoze God, likewise with the Antichriſtians, if theſe myzacles were the foundation of Faith, and that it ſufficed to haue a certain humane opiniõ, that in their religion haue ben wrought myzacles. For that it is manifeſt that the Scribes and Pharifas ſaw the myzacles of Chriſt, and yet belæued not: therefore we muſte belæue ſome other thing then myzacles, if we woulde be tryed to be of a true Faith.

There be alſo ſome which belæue as their Church belæueth, and thinke that ſo they are tryed to be in a true Faith: and this, bicauſe they belæue that their Church that is their Prelates, be ſucceſſours of Chriſt and of the Apoſtles, and that they haue in them the holy Ghoſt, therefore that they cannot erre.

And I ſay, that the true ſucceſſors of Chriſte and of the Apoſtles, and the true Paſtors, be thoſe whiche with the ſpirite of God in preaching the Goſpel doe ſeede the hungry ſoules, with the ſincere, and pure woꝛde of God, and with good examples and lyving: and the church of Chriſt be not they alone, but alſo all thoſe which haue a liuely Faith in Chriſte. Howe theſe cannot erre in thinges appertaining to ſaluation, among whiche are the liuely members of Chriſt, and thoſe which haue the ſpirite of God.

But here ſtandeth the matter, howe wee ſhoulde knowe which Church this is, and who be the true ſucceſſours of the Apoſtles.

The seventh Sermon

All the heretikes euen the very Antichristians, haue their Church, and euery of them doe thinke that their Church is the Church of Christ, they all haue their Bishops, and them they account instead of the Apostles; yea, their Pope or Patriarch they holde to be in place of Christ. If then it were sufficient to beleue as their Church beleueth, it might of necessitie be saide that the Faith of Heretikes and of Antichristians were true.

It is needefull therefore first to vnderstande, that our Church is the Church of Christ: and that our Bishops be no Summers or Pastors Apostles, but their true successours. Which are knowne not by the Coopes and Wyters, by their solempne Titles, by Ritches, by Power, Dignitie, Ceremonies, Hypocryses, humane deuises, nor other outward glystering shewe of the worlde, but we must see if they haue the spirite, a luyelye Faith, Hope and Charitie, and this may be knowne by their frutes and by their workes, and by seeing that amongst them the Gospell is preached, and if the sacraments be admynistred according to the institution of Christ. I knowe not how it is possible, that any one of those which are practised in the kingdome of Antichrist, can perswade themselves, that theirs is the Church of Christ, and their Bishops the successours of the Apostles, seeing with them are such great wickednesse, publike Idolatries, superstitions, heresies, and abominations, and that there is in them no sparkle of the spirite, nor any signe of true Christian Religion, that they cannot preach the Gospell, and that the true Christians be by them moze greuously persecuted and put to death, then euer the Martyrs were by any tyrantes: I cannot tel how their Bishops dare say that they be the Pastors and successours of the Apostles, being rauening Wolues and the Ministers of Satan.

If we were bounde to order our selues according to them, and to beleue as they beleue, we should of necessitie be

be without Faith, as they are. It is true which Christ saide, that he will be with the Apostles, and with their true successours: yea with his electe: and this in not suffering them to perish: and mozeouer in hauing such a care ouer them, that all things shal serue for their safety. But it is not so ment now & God doth not sometimes suffer (for their benefite) them to fall and to erre: the which we reade even of saint Peter. Thou canst not therefore be tryed, that thine is the true Faith, which be- leuening that which the Church beleueth, except thou first know that the Church is the Church of Christ, and that in it dwelleth & holy Ghost. Which thing thou canst not vnderstande, with-out the spirite and light superna- tural. Thou wilt say, wil it not be sufficient that I haue a purpose to be willing for to beleue that which the true Church of God beleueth: I answered no, for as much as it is needfull for thee to beleue all that which is necessa- rie to saluation, and the purpose of being willing to be- leue & trueth sufficeth not, for if it did euery one would be saued. Some others there be which thinke themselves tryed to be in a true Faith, for & they beleue according as they finde it written in the holy scriptures. But first, if they haue not the spirite and light supernaturall, they shall neuer be sure and certain, that that which is writ- ten in the olde and newe Testament, is of God: but shal ener go on doubting, wauering and suspecting, whether they be all humane inuentions, or whether they haue bene corrupted by heresykes. They shall not also vnder- stande, what is their true interpretation and meaning. For if that the tryall of our Faith depended vpon the holy scriptures, the simple which doe not vnderstande them could not be tryed of their Faith. Those also which were before Moyses time, and therefore before the holy Scriptures were written, coulde not haue bene tryed of their Faith. If also the booke were lost, it muste of necessitie be that all true and perfecte

G.ii,

Faith

Mat. 28.

Ioan. 10.

Rom. 8.

Ioan. 1. 3.

Gal. 2.

The seventh Sermon

Faith shoulde decay . I deny not noise but that the Holy Scriptures doe serue for Faith being studied in such sort as they ought, but they are not sufficient : yea a man may studie them by force of humaine witte, and as the Saints haue expounded them, and yet be without the Spirit: Wherefore many thinke that they are pure in Faith, if they doe not beleue, but holding a pledge of humaine reason, and onely such things as bee conformable there-to, as though humaine reason were the rule of Faith, and the iudge of things that be diuine and supernaturall.

These would not say so, if they vnderstode that thorough the sinne of our first Parentes, our humaine reason (if by Faith it be not healed) is weake, blynde, franticke and swlish, and so stiffnecked, that it alloweth nothing but that which liketh the blind iudgement thereof, yea it maketh a mocke at all supernaturall things, because it is not capable of those things that be diuine, where-vnto no man can ascende, but onely by the Ladder of Faith.

If the triall of Faith depended vpon humaine reasons, the Philosophers shoulde haue bene the best Christians of all men. There haue bene also whiche haue thought and saide that when a man by his industry doth all that he can to haue Faith, that is, that he studyeth the holy Scriptures, and disposeth himselfe to heare the worde of God, and frameth him-selfe by all the meanes he can to the trueth, with praying to God that he would lighten him, that in such a case hauing done that is possible for him to do, he may be sure & certaine that he is in the trueth, for that it cannot be thought that God forsaketh those which doe as much as they know and as is possible, for their saluation. If in such a case they continue in darkenes, their ignorance should be inuincible, therefore excusable. But I would first know of such who it is that being lightened doeth all that he canne, so that his
igno

ignorance maye be called inuincible : yea those which haue not Faith, can not (as Saint Paul saith) call vpon, Rom. 10. noz heartely request or craue any thing at Gods hande.

But let vs graunt that an Infidell should doe by his endeauour all that he can, doe we not see that all his woorkes, his thoughtes, affections, force and desires, shall be not onely vaine, vnprofitable, and vnfruitfull, but naught, vncleane and wicked : inasmuch as he is vnclean himselfe, a badde Tree, without the spirite, and without Faith. Luc. 8.

And thou imaginest in some part at least, that thou deservest that God should giue thee Faith : which is y^e gifte of God, giuen merely by grace, and not by desert by any wayes, of our woorkes. It is very true, that the Lord hath promised that he will heare vs, and giue vs his grace, therefore to them which aske it with Faith, and not to them which aske it without Faith. We cannot therefore by such meanes be tryed that our Faith is true, which if we could, we might partly gloze in our selues, contrary to the doctrine of Saint Paul. And I say that to be tryed, that our Faith is the true Faith, we had neede to haue a true and lyuely Faith : bicause that in such a case, there is in vs a supernaturall lyght, so cleare, that we do not onely see the truth reuealed, which of necessitie we must beleue, but also ther is sene what lyght is true, diuine and supernaturall : and moreover, that the holye Ghost doth testifie in our hearts, that we be in the truth: When is known what true miracles haue bene done in confirmation of the trueth, and what otherwise : which is the true Church of Christ, and which be the holye and sacred Scriptures. When also is known that we be vnperfect and stubborne, that thozough our selues, we canne neither in all, noz in part, deserue any so rich & precious a gifte, as Faith is : and lastly then we shall be tryed to be in the truth.

But without this cleare, inward and spiritual light,

The viij. Sermon

no trespall can suffice vs, no; miracles, no; Saints, no; the Church, no; the Scriptures, no; reasons, no; all other lights of the world. Let vs pray therefore vnto our Lord that for his mere goodnesse, and for the death of his deere Sonne, he would giue vs his true and supernatural light, so that we may yelde vnto him all due praise, honor, and glory, thorough Iesus Christ our Lord. Amen.

The meane to proue the truth of
a Christian Faith.

Sermon, 8.



Here haue bene many, which not hauing experienced euer an inspyred and supernatural Faith, belening that ther is not found in the worlde any other but a humane and purchased faith, lyke vnto theirs; and that men were tryed suffici-

ently of the truth of a Christian Faith, if they be thoroughly twiered in assaying to proue with reasons, and if it had bene possible, to shew the truth of our Faith. But those that be such, deceiue themselves: forasmuch as the true Faith of Christ, being a gifte of God, is not purchased, but reuealed: dependeth not vpon learning, yea, a very vnder-
noded man may haue perfect Faith, and the most learned may want it.

Ephes. 2.

The Faith of Christ is altogether diuine and spirituall, and hath not for the foundation science, prudence, or worldly wisdom, which being compared to God is foolishnesse, yea he killeth it, as his enimie. These men haue also deceiued the world: inasmuch as many doe thinke by their reasons, that a purchased Faith is sufficient, and that they are so much the more perfect, as they haue the more of it, and busying themselves so in the considering of this, they haue left that which was necessary, that is,
to

1. Cor. 3.

to humble themselves before God, and to crave of him grace, and thorough Jesus Christ, the true and supernaturall Faith. And furthermore manye wise men of the world, because their reasons doe not shew it them, haue dispised the Faith of Christ, as vntrue. You must therefore vnderstand, that the truth supernaturall and reuealed cannot be shewed or made manifest wth humane reasons, nor sene clarely with naturall lyght, but must bee tryed by a lyght supernaturall. It is true, that albeit all worldly reasons be not sufficient for Faith, yet they bee some helpe vnto such men as vse them as they ought: and this is when such men that haue not yet a lynely Faith, by such reasons comming into some opinion of þ^e thinges of Christ, doe humble themselves to pray vnto God, that he would giue them a clere lyght of the truth: And also doe sene vnto those, which haue Faith to be confirmed there-in the more.

They also serue to conuince those which bee contentious and stubbozne. Thou wilt say, seeing that we cannot serue to the glozve of God in such sort, as thou sayst, I would thou wouldest declare vnto me those reasons which might moue me to the perswasion of the truth of the Faith of Christ.

I aunswere and saye that there be manye, amongst which, this is one, soasmuch as there can bee no lye so artificiall that it consisteth on euery parte, and euery thing aunswereth there-to, yea as to the truthe euery thing doth agree, so to falshood euery thing doth disagree: but is manifest that in Christ, all the Prophecies be verified, all shadowes and figures made clere and perfecte, and all the promises of the olde Testament fulfilled.

So that seeing that all is verified in Christ, we should haue iust occasiō to accept none other Messias. Moreover it is sene by experience, that a Christian, if he be a perfect Christian

The viij. Sermon

Christian, in Christ and thorough Christ saeth himselfe free, as he is in deede, from all euills both of this present lyfe and of the lyfe to come, bicause that God hath such a singular care of him, that all things doe serue to his saluation, so that aduersities are to him prosperities, yea he findeth in peace war, health in sicknes, and life in death: yea thorough Christ he saeth himselfe, as he is, safe, the son of God and his heire, wherfoze he is most happy, most noble, rich of all diuine treasures & graces. If then a Christian by being a perfect Christian be free from all euills, and is quiet, restfull, and peaceable, he possesseth already all good thinges that be possible and can be desired: and he is no perfect Christian if thorough Christ he be not forced to say, that seeing that Christ hath deliuered the worlde from all euilles and giuen vs all good thinges, that he is the true Messias: and this bicause we cannot haue any goodnesse by any other, sozasmuch as we haue all by Christ.

Rom. 7.

It is manifest also that none is saued by the obseruance of the lawe diuine or naturall: bicause that there is no body which can doe towards God and his neighbour all that he ought to doe. Therefore it must of necessity be saide either that none can be saued, or els they that be saued are saued thorough grace. But it wer greatly amisse to say that none can be saued: for that God in such a case shoulde in vaine haue created and preserved the worlde, if there shoulde not be reaped some fruite thereof. Therefore we must needs say that some men are saued, and that by grace, and for that none can tel vs this but Christe, in as much as all other sectes and opinions say that men are saued wholly, or els in parte, by the workes of men, therefore onely the Faith of Christ is true.

There is not founde also any Religion which doeth not in some part exalt man with diminishing of the grace of God, except that religion which is of Christ, and that
onely

onely. both debase a small man to be altogether earth,
 giuing all glory vnto God, and so: because this Religion
 cannot erre, therefore it must of necessitie be sayde, that
 onely this is the true Religion of God. Also that God
 hath so loued sinners, that for their saluation, he hath ap-
 pointed his owne Sonne to suffer death on the Crosse, Ioan. 3.
 which is an acte of so high and exceeding loue, that if such
 a secret thing, God, as a truth, had not himselfe reuealed,
 there is no vnderstanding that were able to beleue it:
 and therefore needes we must conclude, that this was
 the truth. And graunt, that albeit men of themselves had
 bene able to haue imagined so incomprehensible a loue of
 god, yet they could not in any wise haue beleued, that in
 one who was crucified, consisted all their saluation, & that
 he was both God and man, especially with so steadfast a
 Faith, that for this Truth they woulde spende and ven-
 ture their owne liues, if God had not perswaded this in
 their hearts: we must then needes saye, that it is so in
 very deede.

If Christ had not bene the Sonne of God, seeing he
 would be so accompted, he should haue bene very proude,
 and it is sene that all his lyfe was full of humilitie: It
 could not be hidden when men would haue scorned him,
 if he had not fled away, but had sought the friendship of
 great men, and the meanes how to haue bene exalted. It
 is manifest that Christ neuer sought any communitie to
 himselfe alone, as it appeareth by his life & by his words,
 but onely the glory of God, wherefore of necessitie must
 be sayd, that he was not carnall man, but altogether di-
 uine and spirituall, and so was his lyfe and doctrine.
 It is also manifest, that Christ willingly toke vpon him
 a shameful and bitter death, and he saw that in dying so
 he should lose both his lyfe and all that he had, euen that
 worldly credit which he had, so that his owne disciples
 would be offended; at his proper communitie, for to lose
 him. For he should haue seemed to haue lost his soule, if
 he

he were not the sonne of God, because he named himselfe so. So wo:ldye thing then coulde mone him to dye so, wherefore we must needs say, that he was moued, not for his owne pleasure, but for the truth, for the glory of the Father, and for our saluation.

Consider all the life of Christ, and thou shalt finde that albeit it was wholly a Crosse, yet he neuer shewed any signe of impatience, yea vpon the Crosse, with-out any trouble of the flesh, he shewed himselfe diuine altogether euen till he gaue vp the ghost, and pronounced still wordes of great charitie.

Is it not manifest, seeing that Christ vpon the crosse being naked, spoyle, and deprived of al riches, pleasures, honours, dignities, friends fauours, strength and helpe, Philip.2 of the wo:ld, humbled, brought to nothing, as if he had not bene: yea being opprobrious and accursed of al men: hath vanquished and overcome death, the wo:ld, the flesh, sinnes, the Diuells, and all the enemies of God: which he could not possibly haue done with-out the fauour of God.

If also in lyke sort his Church had not bene altogether spirituall, when the fauour of the wo:ld decayed, it must also haue waxed feeble, whereas when the wo:ld, strote against it, it became alwayes moze mightie, forcible, and triumphant.

Christ also where-as in the flesh he seemed weak, arising againe, and ascending into Heauen to the right hande of his Father, shewed him-selfe so stronge in spirite, that twelue vnlearned and simple Disciples, with-out eloquence, with-out learning, with-out humane industrie and subtiltie, with-out strength, and with-out anye promise of wo:ldye things, only with preaching that one who was crucified hath saved them, conuerted the wo:ld: notwithstanding that all the armed men with their whole force resisted them, and with learning, wisdom, treasures, honours, dignities

nities, and all other meanes which the worlde possi-
ble coulde deuise. Yea, and in our time, onely with
the worde of C D D, such a mightie kingdome of Ire-
techist hath bene already decayed.

There is not sounde nor can be sounde in the worlde
any lye so truly holy, pure and spirituall, as the lye
of good Christians, which is so diuine, that it worketh
more then myracles, and they are made such thorough
Christ crucified.

An innumerable sorte of Christians haue forsaken
riches, pleasures, friends, parentes, their countrey, fa-
uours, honours, dignities, the worlde, themselves and
all, and by way of pouertie, of insainye, dispossessed of
their owne, tormented and put to death, are willingly
and ioyfully gone to Christ crucified: not being by
any worldly thing drawen there-to, which is most ma-
nifest, inasmuch as, they were wholly naked there-off,
then it must needs be layd, that their diuinitie drew
them to it.

Which thinge also doth appeare, not onely bi-
cause that howe much the more they be ioyned and v-
nited together, so much the more chaunging their lye
they be renewed and doe become more humble, lyberall,
holpe, diuine and in all vertues moste perfecte, but al-
so for that where-as in pleasures, riches, honours,
and benefites of this present lye, they neuer finde
reste; being naked of worldly thinges, onely in
Christe crucified they finde the greatest selfcpe
that canne be; and this shoulde be impossible,
if that Christe were not the Sonne of the lyuing
God.

I doe lefte passe the myracles which declare all
the vertuous actes done by Christe and his Saints,
for a Testimonie of the truthe of the Gos-
pell. And the longe, continuall, cruell, irkesome,
hatefull,

The viij. Sermon

Wretched, dolorous, irremediable, bitter and shameful captiuitie of the Hebrewes or Iewes; for the sinne which they committed in crucifying the Sonne of God.

Let vs pray then to our heauenly and diuine Father, that of his chere & manifest truth, he woulde giue vs an inward light, so that we may render vnto him all praise, honour and glory, thorough Iesus Christ our Lorde.
Amen.

Of the meane how to be deliuered
from all superstition.

Sermon, 9.



Albeit that men by the sinne of their first parents, be fallen into great ignorance, yet notwithstanding ther is left in them a litle light of God, and of his Justice: and therefore doe feele themselves accused, as guiltie in the sight of God by their owne consciences: wherefore all they which be not in desperation with Cain, as those that feare the iudgement of God, for to auoyd his wrath and the tormenting of their owne consciences, haue gone seeking remedies, to reconcile them to God: the good men (according to the word of God) haue known and truly embraced Christ, for their onely refuge and Mediatour, ready before the Father to pacifie his anger: but those which haue bene blynde of these so great benefites of Christ, and haue not knowen the Justice of God, the perversenesse of their sinnes, with their vnablenesse to arise out of them, presuming of themselves haue gone imagining after their owne fantasie, diuers wayes to pacifie the wrath of God: and this with afflicting their bodies with abstinence, nakednesse, fastings, watching, silence keeping, sackcloth, beatings, pilgrimages and other paynes with solytarines, with chaunging of garments, with diuers Idolatryes, Sacrifices.

Sacrifices, wordes and woordes. And soasmuch as such being without Christ, coulde not tourne themselves to God, with sinceritie, purenesse & rightnesse of heart, therefore all their chaunging was in outward things, in the which being singular, and comming by them in admiration of the world, as those which were proude, and desired the glozy and praise of men, they beautified continually seeking newe extremities of luying: so that in dede they haue bene moze superstitious, which being in loue of themselves & moze proude, haue sought by one meane to fye the wrath of God, and by an other meane to liue vnder a certeine false Image and masking thewe of humilitie, pouertie, straightnesse, with honour, credite, and estimation of the world, yea in greater riches and sensualitye. Nowe from hence bee all superstitions growen.

And so: because superstition is in it selfe most euill: inasmuch as it crucifieth againe Christ a newe, labourerth to subuerbe his great benefite, his grace and his Gospel: And mozeouer is a pestilence verpe contagious, which thing is saine by experience, so: that it bath corrupted all the world, therefore I haue iudged it good to shewe howe we maye bee deliuered from it.

It is verpe true: that those men which haue bene nourished by in superstition, where-vnto they be most encluyed, and therefore superstition seemeth vnto them verpe good, so that not onely they doe not abhorre it, as a pestilent thing and diuelish, woorthy of all reproue and shame, but they imbrace it as a holy and diuine thing, woorthy all prayse, honour and glozy, wherfoze it is a verpe hard matter so: those which be plunged in superstition to depart from it.

But soasmuch as it is possible with God which is impossible with men, therefore I would that we might see by what waye we might be deliuered.

To heale men of this pestiferous disease, it is needsfull
 H. ij. full

The ninth Sermon

full to know the first cause where-off superstition proceedeth, and by what waye it cometh: and to haue knowledge of the first spring and beginning, we muste vnderstande that there is but one onely God, from whome proceedeth all our goodnesse, so that ther is not, neither was, nor shall euer be anye person that had, or could haue any good thing, but onely from God, therefore of him alone they must desire graces, in him onely they must truste, of him alone they ought to meditate, him onely to thanke, and to him alone to giue all prayse, honour and glory: Lyke-wise betwixt God and vs there is but one Mediatour Christ Iesus, by whose meanes come downe to vs all giftes, benefites, and graces, so that by no meanes in the worlde God euer had giuen, will giue, or doth giue any grace vnto men, but by his meanes of Christ: wherefore onely by his meane we ought to demaund of God, & onely by his meane we must looke to obtayne, and they that haue obtayned, must acknowledge it to come from God, onely by the meane of Christ: And lyke-lyse by him alone they must render vnto God all thanks and all prayse, honour and glory.

Christ therefore and not the Angells or men, is hee who alone, and not with the helpe of anye creature, in the whole and also in parte, hath made satisfaction for our sinnes, reconciled vs to the Father, with pacifying his anger, hee alone hath wholly opened Heauen to vs, hath made vs to be adopted the Sonnes of God, and made vs his heires, with meriting for vs not onely heauen, but graces, giftes and spirituall benefites, things corporall and temporall whatsoeuer we had, haue, and shall haue.

So that as from the heade, onely by meanes of the necke descendeth nourishment and strength into the members, lyke-wise onely from God thorough Christ

Christ descende into the worlde all graces. And he onely doth know Christ aright, which knoweth that all goodnesse commeth of God, onely by Christ, and thorough him alone doth seeke it.

This alone is the true, pure, cleane, and sincere waye, by the which a good Christian ought to walke: and all the other wayes be full of superstitions. Those then be superstitious not onely, which falling from confidence in God, doe craue and seeke their happinesse from some other creatures, but also those that doe seeke and desire of God, and not thorough Christ, but either wholly or partly by meanes of some other vertue besides Christ.

As those which desire the graces of God by the meane of Angells, of this Sainde, or of that Sainde, and beleue that they shall obtayne that which they aske, either in parte or in all, for the worthinesse of them, and for the excellencie of their vertues, or for the preciousnesse of their owne workes.

All those in lyke manner be superstitious which doe beleue that they are hearde and shall obtayne any grace or god thing by vertue of wordes, and moze with these wordes then with them: in as much as graces be not obtayned but onely by the mere mercy of God, and thorough Christ, embraced of vs with a lively Faith.

The worde of God hath no other vertue, but to expound vnto vs, make manifest, and giue lyght of the diuine will of God, with exhortinge vs to obey him, especially if it be pronounced with the spirite.

Wherefoze those which cary about their necks certeine Bziefes, albeit in them are witten holy wordes, they be altogether superstitious, for that they think to haue some grace by vertue of those wordes. God hath not giuen vs
his

The ninth Sermon

his worde, & made his name knowne, for that we should beare it about, nor that we should painte the writings vpon doores, but that we might by meanes of his worde know him, call vpon him, giue him thanks, obey him, praise him, & honour him in such sort as in his sayd worde he hath taught vs: The worde of God ought not to serue vs, but in that manner and to that ende, which God hath ordeined and revealed to vs, and then the worde of God doth worke according to the vertue which God hath giuen it: and in euery other manner that it is vsed, or to any other ende, it is but superstition. Wherefore all they are superstitious which beleeuing that prayers, & psalmes of Dauid, or other wordes of the holy Scriptures, except the vertue which they haue to teach vs to liue, to declare vnto vs the will of God, and to moue vs to praise him, haue any other singular vertues to deliuer him which carryeth them about his necke, or saith these or those wordes, from this or that euill, or to make vs haue some particular grace. And if they would say vnto me, it is sene yet sometimes by experience, that they haue a singular vertue. I aunswere, that these are altogether illusions, & diuelish workes for to nourish men in superstition with all.

Likewise also albeit, when one baptiseth an other, he is bound to say, I baptise thee in the name of the father, and of the sonne, and of the holy ghost, because that Christ hath so ordeined, neuerthelesse it is a great superstition to beleeue that in these wordes is such a singular vertue, that he which is baptised with them, is in any part saued thereby: in as much as he is saued onely thorough Christ, on whom alone dependeth all our saluation. In like manner it is most wicked superstition to beleeue, that in these wordes, Hoc est corpus meum, that is, this is my body, is any particular vertue, so that the Priest or Minister by vertue of consecration, should as it were, inchaunt it. Forasmuch as Sacraments be Sacraments by the ver-
tue

tue of Christ: and the consecrating, like as, the institution of Sacraments is the office of Christ: the high Priest: and our office is manifested in this, that we doe y^e which Christ hath ordeined, and that we administer and vse the Sacramentes according to that which Christ hath appointed.

Christ hath not ordeined that we shoulde consecrate with saying these wordes, yea, he himselte hath not consecrated with saying, Hoc est corpus meum, but hauing consecrated already, he expessed with those wordes, what we ought to take and eate. Likewise those be superstitious which beleue, that in the Letanie, in the Procession, in the ringing of the Bell, in y^e exorcisme, in the water of Baptisme, in the holy Water, in the holy Dyle, or in any other mere creature, is any singular vertue supernaturall.

The lyke I say of those, who to the same ende, doe gather hearbes on Saine Johns night: doe make for Venus holy rings, doe put confidence in reliques & bodies of the Saintes, wherefore they go to visite them, do worshippes their Images, and haue moze deuotion to one then to another. They be also superstitious which praye or make supplications for the dead, and much moze if they beleue that the torches and candells which are burned doe help them, and so be also those superstitious which haue confidence in Indulgences, Pardons, remissions, absolutions, and blessings of the Pope and of his members. The like also I say of all them which thinke at the least in some part, to be companions of Christ in purchasing their salvation, or do attribute vnto creatures moze then the naturall vertue that they haue frō God, some singular vertue imagined of their owne heads, without hauing witness of God and his word, therefore all obseruation of place, time, number, or creature, is superstitious, if it be to confidence to obtain by some supernaturall grace which is of man: for as much as God in our acts whether wee

3.

The tenth Sermon

be in this oꝛ that place oꝛ time, if we haue sayd these oꝛ those woꝛds, done these oꝛ those woꝛkes, hath respect onely to Chꝛist, and to our sayth, with which we embrace him, according to the measure that we be moꝛe oꝛ lesse happie. Now he that openeth well his eyes, shall see y the woꝛlde is altogether full of superstition, chiefly the kingdom of Antechꝛist, albeit they say y theirs is the church of Chꝛist.

The first and chiefest cause then whereoff groweth all superstition, is the ignorance oꝛ want of the knowledge of Chꝛist, him we cannot know by any our righteousness, health, treasures, oꝛ godnesse, as he is. Wherefoꝛe to deliver vs from all superstition, we must haue a true & lively light of Chꝛist, so y at the presence of Chꝛist (as was aforesaide) we despise as earth all Idolls and superstitions: foꝛ that it is impossible that Chꝛist should be exalted in any soule and known of it by any his righteousness, as long as Idolatrye oꝛ superstition abideth therein. Let vs praye God therefore, that he woulde open our mindes and giue vs the clere light of Chꝛist, so that thorough him we may render to him all honour and gloꝛie, Amen.

¶ Of the meane how to haue all vertues.
Sermon, x.



1, Cor, 5.

Mat, 13.

Here haue bene some which haue said, that god hath powꝛed into man y seede of vertues: so that as in a Medowe the flowers doe growe of themselves, if they be not hindered: and as the feathers do growe vpon Birds, so doe vertues in men, if they be not hindered by naughty examples, & wicked woꝛdes, the which corrupt god manners: so loke as the tares being sowne while the master of the house slept by that his enemy ceased not to growe about the god coꝛne, so by

by wicked wordes and euill examples, being sowne and imprinted by the wicked, in the cleane & tender mindes of young children, whilst that they parents hauing no care, doe sleepe, so that they be letted, and vertues in them choaked, in such sort that they cannot become perfect.

Therefore according to the opinion of these, it should be needefull most chiefly to beware of children, that they keepe no company with the wicked, least they should applye themselves to their naughtinesse. Other say that although all this is good, yet that sufficeth not to haue vertues: for as much, as since the sinne of our first parents, the earth of it selfe bringeth forth nothing but thornes, byers, and naughtie weeds, and the good hearbs and plantes must be sowne: so that vices doe growe in vs by themselves, lyke as a sedge or rush groweth in the Brooke, they be nourished without euer hauing any euill example, neither in worde nor in deede, by any meanes, so that they haue in them the roote of sinne by their nature being corrupt in Adam, there will spring and grow vp in them vnbidded lustes, and immoderate affections, bringing forth the fruites of sinne: wherefore man of himselfe will be wicked.

Gen. 3.

It is very true yet that he will not worke so much lewdnesse otherwise, as if he were practised with the vngodly and haue had time and occasion to doe euill as much he would. Wickednesse therefore doe growe of themselves, and vertues must be sowne, for ocher-wise we shall deserue no praise by them. Therefore to haue vertuous children (as they say) it shall be needefull, not onely to beware of euill examples, but also to till continually their soules and spirits, with sowing vertues, and this in shewing them the beautie & comelinesse of vertues: yea and the riches and pleasures thereof, and the meane how it should be gotten. It is needfull also to water them with good examples, and to prauie them forward with gifts, with praises, with honour, and with glorie.

I.v.

And

The tenth Sermon

And moreover it is needfull to stop or hinder, that their vitious concupiscences doe not bnd and bring forth any venemous fruites of sinnes : which thing they shall doe with shewing them the filthinesse of vice, the hurtles, reproches, dishonours, infamies, tormentinges, miseries, and hell, which vice will bring them to, if it be necessary also, with threateninges & beatings, to withhold them.

Ephes. 2. When saying that in Adam we be corrupt, the sonnes of weath, as Paul writeth, it is naturall for vs to doe wickedly, therefore not needfull that wickednesse shoulde be taught vs, as it is necessary that we shoulde be instructed in vertue, which for that as it is not naturall, must be sought with great paines. For as much as it is not sufficient to flye the company of the wicked, but also that we be instructed with doctrine, moued forward with good examles, provoked with praise, with honour and dignities, and with rewards, and that we put it in vse also. For lyke as if one learned the science or arte of Musicke, without euer singing or sounding vpon Instrument, he could not be a good Musitian: so a man cannot be vertuous onely by learning vertues, without putting them in vse and doing vertuously. Words be vnto a vertuous man more necessary then wordes. But I say first, that in the world we haue no other true vertues, but Christian vertues, inasmuch as they alone haue for their ende God & his glorie, all other be wicked, because they haue for their ende the vaine praises & false honours of the world, whereoff they be nourished, and so they are puffed vp & become proude, or els they haue for their ende worldly treasures, and be couetous: or pleasures, and be lasciuious: or at the most a certeine shadow and Image of the beautie & honestie of the true vertues which be in God, and so they be vaine, false, painted, and without spirite. And whereas moztall vertues, for that they are more miserable, weak, abieted & bale, yea, no true vertues be gotten, & therefore with so great paines to possesse them perfectly all the whole

whole trauaile of our lyfe time is not sufficient, the true
 Chyistian vertues, be so high, ritch, pzeious, happie, glo-
 rious and excellent, that they cannot by vs be purcha-
 sed & gotten, but are giuen by God to his elect, thorough
 his mere godnesse and grace, and his liberalitie is so
 great, that hee doth not at any time giue vs one, but all
 good giftes. They bee sisters, and in such sort bound toge-
 ther, that where one is, the others also must needs bee.
 Therefore the soule of a Chyistian is lyke vnto a fayre
 garden, (whereas being the garden of God) are all flou-
 rishing and sweete smelling vertues. It is also like vn-
 to the heauen full of starres, adozned with all the stars,
 and a most perfect harmonic, where be the agréments
 of all vertues, which be clere, shining, honest, vnspotted,
 and holy, which cannot abide where is any vice. God
 whose woorkes are perfect armeth his elect, not partly, but
 with all the vertues that bee. Therefore if a perfect pu-
 sition be in such admiration, thinke then what a perfect
 Chyistian will bee, in whom is the harmony of all ver-
 tue. Vices be not ioyned together, and their vertues are
 moztall, but the Chyistian vertues, be linked and vnited
 together, neither can they be possessed without Chyist, and
 he that hath Chyist in his heart, hath them all, sozasmuch
 as God in Chyist giueth al thinges, euen himselte, that is,
 all his perfection and diuine vertues. But soz bicause in
 the world we haue none other true godnesse then that
 which is diuine (as Chyist said) neither is ther any other
 true loue, truth, wisdome, rightedousnesse, strength, perfec-
 tion, or vertue, then y^e which is diuine, therfore we bee so
 much vertuous, as we doe participate of God, which co-
 municateth himselte to his childezen, with all his vertues,
 and maketh himselte so to be with in them, that they are
 strong with his strength, righteous, with his righteousness,
 wise with his wisdome, god with his godnesse, and lastly
 perfect in all diuine vertus, by being pertakers of him,
 therfore Dauid called God his fortitude, his mercy & ver-
 tue.

Deut. 32

Rom. 8.

Luc. 8.

1. Ioan. 4

Rom. 3.

Psal. 17

& 5

Ioan. 4.

3. iy.

tue.

Ochino, B.

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The xj. Sermon

tue. And for that God being a spirite is not communicated to vs in parte, but wholly, therfore it is necessarie that he which possesseth one diuine vertue, possesseth all, & he that is ignoraunt of one is ignoraunt of all: chiefly, for that they be in God, & I will not saye indissolubly vnited, but together, and with God made one. So that as much as a man is wise, (to speake of the true wise, dome) so much he is strong, righteous, godly, good, lowly, and adozned with all diuine vertues.

And so likewise, howe much a man is partaker of diuine loue, godlynes, righteousness, or of any other perfection of GOD, so much it must needs be that he is partaker of all the rest. The true vertues then doe beginne to be in the elect of GOD altogether, neither can the one of them growe without all the other, although many times when the occasion doth decay, they are not discovered and made manifest. And sozasmuch as GOD doth not communicate them with vs, but onely by meane of Christ, the which is not layed holde on, nor embraced of vs but onely by sayth, therefore faith onely is that which setteth vs in possession of Christ, of God, and of all his vertues. So that, as where there is no light, must of necessitie be darknesse, so he that hath no sayth, must needs be without vertues, and full of all vices: and like

Rom. 14 as where the Sunne shineth cannot be darknesse, yea,
Aa. 15 of necessitie there must be the lyght, brightnesse and
Gal. 5 beames of the Sunne, with the heate and vertue thereof:
1. Cor. 13 so whereas sayth is, and GOD possessed by sayth,
Ion. 3. cannot be sinne, yea, there must needs be all vertues.
1. Iohn. 2 Where there is no sayth, altogether is sinne, and
Rom. 5 where sayth is, of necessitie the heartes must be purified.
& 15. fied.

Mar. 16 A true and lively sayth worketh thorough lone, therefore
Ioan. 6. alwayes with charitie, and charitie is euer patient,
Rom. 4. gentle, lowly, and accompanied with all other vertues. He
Ioan. 20 that hath sayth offendeth neither God nor his neighbour,
but

but repenting his sinnes with the Nyniuites, he obserueth the p̄ceptes of God. **¶** If sayth groweth the peace of the minde, and of the consience, of it doth growe the contentation of the minde, health lyfe, our righteousnesse, felicitie, and all our goodnesse. **¶** If sayth groweth true prayer, humilitie, patience, godlynesse and all other Christian vertues, of which this is the Mother. The which we must beginne and build vpon Christ, other steepest foundation we can finde none. Faith giueth all honour to God. **¶** Wherefoze Paul and likewise Christ required sayth, and exalted it most highly. **¶** Therefore to haue all vertues, we must needes labour to haue sayth, and to be most perfect in all vertues and goodnesse, we must grow and become perfect in sayth inasmuch as all other vertues doe grow in vs, according to the measure of sayth.

1. Cor. 3

1. Thes. 3

1. Pet. 5.

Let vs labour therefore to beholde GOD, and his perfection with a cleare and lively light, in Christ crucified, in whom hee discovereth himselfe in a high degree, so that we beeing taught of him by sayth, and of his diuine vertues, we may render to him all honour and glorie through Iesus Christ, our Loyde. Amen.

¶ How we may honour God most highly.

Sermon, xi



¶ GOD alone (as Paul wrote) is due all honour and glorie. And this because hee onely is substantiually god, righteous, godly, wise, and adorne with all other vertues and perfection: but we on the other side, haue insomuch any vertue or goodnesse, as we be partakers of that which is his.

1. Tim. 1

Luc. 18.

Mat. 19.

Seeing that as all the goodnesse which we haue had, haue,

The xj. Sermon

I. Cor. 4 haue, and shall haue, is from him onely, as from y^e which is, the first beginning of all things, so to him alone as to the last ende, ought to be yelded all honour and glozve, yea, and to this ende he hath placed vs in this world. But forasmuch as, although God hath bene towards vs so liberall, that he hath giuen vs Christ vpon the Crosse, and in him all thinges, yet one thinge, he hath reserued for himselfe, that is his glozie: which he neuer gaue to any other, noz at any time will giue, as by Esay is declared, wherefoze seeing by all due tie we ought to giue him the glozie and honour. I would that we might see in what sort we might honour him most highly.

And first, there haue bene some which haue thought that God is honoured most highly with prayer: because that he which prayeth hartely for grace at the handes of God, beleueth that God can, knoweth how, & will heare him, although he be vnwozthy: It is needefull then to haue a great light and feeling of God: and how much the moze he which maketh prayers, by hauing committed many sinnes, is not only moze vnwozthy to be heard, but should deserue y^e greater punishment, and by this meane craueth for the greater grace and fauour, that he might so much the better be able to serue to the honour of God, & also that God bestowing so great gifts vpon one which was so froward an enemy to him, doth declare vnto the world, his so large mercie, liberalitie, and charitie, so much the moze as he craueth with sayth, so much he honoureth God. In Prayer therefore God is wonderfully honoured: chiefly for that in prayer all vertues be followed and exercised. Others say that patience honoureth god aboue all other vertues: for because that when a man accounteth that his aduersities be sent from God, for his benefit, he seeth in them not so much the iustice, as the godnesse and mercy of God, therfoze by their meanes he esteemeth God as his singuler Benefactor & Father, doth not onely praise and giue him thanks for all thinges, but

also living in them contented, doth testifie vnto the whole world the good prouidence of God, so that, the world seeing him so merry in troubles and miseries, doth yelde heartie thanks vnto God, and is constrained to thinke and say, surely God dwelleth in this his creature: he coulde not so ioyfully beare such great tribulations, if the Lord did not comfort him with his diuine grace: it is sene yet that God worketh and hath a singular care of his elect: Patience then doth meruailously honour God by diuers meanes. There haue bene some also which haue beleued that there is no vertue which doth so much honour God, as humilitie, and their reason is this: bicause that onely the humble person doth acknowledge all his goodnesse to come from God, therfore he alone of all men, doth render vnto God all thanks and glory: and if he be praised of any body, that praise he doth not attribute vnto himselfe, but giueth it ouer to God, remaining in his own reputation miserable. There is none also that truly doeth know the great benefite of Christ, and the exceeding mercie, and charitie of the Father, if he seale not in truth his miseries, and his owne dishabilitie, to arise out of them, and bicause none but the humble man doth this, therfore he alone can render vnto God due thanks, and honour him in such sort as is conuenient. It appeareth also to many that loue doth most highly honour God, inasmuch as when a man hath set his loue vpon God, he holdeth euer the eye of his minde open, stedfast and fixed vpon his glory, according to which with a right intent, he ordereth all his life. And further he is forced by the loue that he beareth him, not onely for his honour to doe wonderfull things, but also to procure others to doe the like.

Wherefore he honoureth him by all meanes that he possibly can. There haue bene also some which haue sayde that Faith doth greatly honour God, bicause y^e which beleueth in a thing of so great importauce, as is the saluation of the soule, doth put his trust in God. with

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The xj. Sermon

foraking all his owne wisdom and himselfe, and doth wholly commit himselfe to the gouernaunce of God. And I say that it must be marked and considered that e-
very vertue doth honour God, other wise it should not be truly a vertue, and so much the more they honour God as they are in themselves more perfect. Every one that desireth to honour God most highly, ought to seeke it not by hauing one onely vertue, but all: inasmuch as they be all spirituall sisters, indissolubly vnited and knit together, it is impossible that one of them should be possessed without all the other. Every person therfore, which desireth to honour God perfectly, ought to labour diligently, not onely to haue all, but to haue in the highest degree perfect vertues and to put them in exercise. And for that the knowledge of God is the mother of all vertues, whereof of necessitie they do grow, and in such sort depende, that in vs can not be any vertue, without y^e knowledge of God: and where that is, must needs be al vertues, more or lesse perfect, according to the measure of the knowledge which they haue of God. Therefore all those which desire to honour God most highly, and thereby to haue al vertues, in the chiefest degree perfect, ought to labour to haue a supreme light and spiritual feeling of God: forasmuch as it is not possible, that anye should haue a lively knowledge of the godnesse of God, except he loue him, put his trust and confidence in him, ascribe to him all godnesse, commendeth him, giue him thanks, humbly himselfe vnto him, is ready to suffer for his honour & glory, and lastly doth not praise & honour him by all meanes y^e he possibly can: yea it is needfull, that according as he hath of God more or lesse light, he be in all vertues more or lesse perfect. Being then y^e to honour God highly, we must haue of his supreme light, with humbling our selues vnto God, let vs beseech him y^e he wold graunt it vs, so that we may render to him al praise, honour and glory thorough Iesus Christ our Lord. Amen.

What

What thing we ought to do for to haue Faith, & to grow, assure our selues; & stablish our selues, & continue therein euen to the ende.

Sermon, 12.

There haue bene some which being deceiued haue thought that beleueing was an acte vertuous & meritorious, therfore voluntary: & that Faith in vs depēdeth in a good part vpon our wills: So y^e according to their fantasie, so to haue Faith, to grow and be stablished therein, the determination of a man & the resoluing of himself, to be willing to belæue auaieth much, which (according to the) is in our power, & those which with greater vvolēce & force of their own wills do endeavour them-selues to belæue y^e truth which God hath reuealed vnto vs, haue the greater Faith (as they say) & are y^e more steadfast and firme therein. But such as these be do deceiue theselues, inasmuch as Faith is y^e gift of god, & depēdeth not in any sort vpon our own wil, neither can it be gotte with humane strenght or force. It is very true, y^e the vnderstanding is subiect & obedient to the will, in consideration of this or that thing, but it is not so in agréing, disagreeing, or doubting: yea for natural power, if a matter be shewed it for true, it is driuen of necessitie to agré therevnto, & that more or lesse, after as it is made manifest vnto it: but if y^e matter shew it selfe to be false, it cannot but disagree vnto it. And n^o y^e wil cōmaundeth y^e contrary, it cā not obey it: & likewise if a matter be shewed not perfectly for true or false, it must needs doubt. The vnderstanding therfore agréth, disagreeth, & doubteth, according as is y^e euidence of y^e matter, & not after y^e gouernance of the will: forasmuch as by gouernance it hath no greater light of matters then it had before in y^e beginning, neither doth it appcare in any other manner. Yea there be many which living wickedly, and desiring to be eased from their heart of the torments they feele, for y^e feare which they haue of Hell, they are forced to belæue verilye that there is none other lyfe but this, and they

Ephes. 2.

R. y.

haue

The xij. Sermon

haue no power to the contrary. If the vnderstanding agree according to the gouernance of the will, we might believe that which we would, and say without lying that which pleased vs, believing to will that which we spake, and yet we proue the contrarie in our selues: Seeing that either \S will should be moued without reason, in commanding the vnderstanding when it believed and agreed vnto a matter, and in such case the gouernance of Empire should be tyrannicall, therefore not vertuous, & likewise should be the agreement: or els if it should be moued with reason, and then the vnderstanding should believe it, in such case the gouernance is not of will, but by meanes of those reasons, which moued it to believe so. And if the agreement or following of things naturall & of this present life dependeth not on the will, much lesse doth the allowing of things supernaturall and of the other life, as is \S allowing of Faith. Any person might at his owne will, resolve or dispose with himselfe to confesse his faith & moreover to dye for it: which a very Turke might doe, but man hath not power to believe at his owne wil. It might also be possible that a man were baptised, and not hauing a true and liuely faith in Christ, yea not believing in him, might dispose himselfe for the honour of the world and confession of Christ, even to dye rather then to deny him: yet in such a case he should be damned, for that it is not sufficient to confesse Christ with the mouth, but it is needfull that we be righteous, that we believe liuely with our heart: neither can we without Faith please God. Man of himselfe may easily be stubborne of his wil, but not readily haue a true Faith. The hauiing then of Faith is not in our willes. Wherefore there were certaine, which seeing that Faith depended not immediately vpon the will, sayd that it was in our power, onely inasmuch as it might commaunde the vnderstanding, which went on pondering all those reasons which serue to declare the true Faith of Christ, the which

Rom. 10
Heb. 11.

which they beleeue groweth of humane reasons, and that no man beleeueth but it is with some pledge, as if our reason were the rule of Faith, and therefore the Quene and Judge of the secrets of God. It might be that a man were one of the chiefest wise men in the world (his wisdom likened vnto God, yet is foolishnesse) yea & the most learned in the holie Scriptures, being without spirite and a lively Faith, which doth not grow or depend vpon humane reasons, but commeth downe from heauen, for that it is a free gifte of God. We be of our selues so proud, ready to distrust in God, and to put confidence in our selues, so blinde concerning diuine matters, & so feeble of strength y^e we can not by any meanes be lifted vp of our selues, to so great a light as the light of a true and lively Faith is, which should not be a light inspired & supernatural, if we could purchase it by our owne strength. All our strength then sufficeth not to haue Faith. The naturall light, nor the light purchased is not sufficient. It is not sufficient to be bozne among the faithfull, nor to be baptised, nor yet to be instructed of Christian things. The Law, the Prophets, nor the hauing of the holy Scriptures be not sufficient: It is not sufficient to be learned in them, to haue heard the Gospell preached, neither miracles: for if that all those things were sufficient, the Philosophers, the Scribes and Pharisees, the had more faith then all others. Yea the testimonie of Saints is not sufficient, as appeareth in Iohn Baptist, who albeit for the most part testified vnto his disciples that Iesus (and not he) was Christ, yet they beleeued him not, wherefore he was constrained to send them to Christ. Yea the outward testimonie of Christ is not sufficient, as it appeareth in the Scribes and Pharisees, which did not beleeue although Christ himselfe bare witness. We must therefore haue the testimony of the holy Ghost, he must open our mindes, touch our hearts, lighten vs inwardly and stablish vs. For which cause Christ did not only

1. Cor. 3.

Ephes. 2.

Iohn. 1.

Iohn. 3.

Mat. 11.

R. iij.

preach

The xii. Sermon

preach & woꝝk miracles, but also praied, & not only dyed,
rose again & ascended into heauen, but sent þ̄ holy Ghost,
as was necessary to þ̄ ende þ̄ we might haue Faith. It is
seene by þ̄ Apostles, þ̄ they neuer did beleue perfectly vn-
til they were filled with þ̄ holy Ghost. We must wth Mary
conceiue Christ, not with humane reason, but with þ̄ holy
Ghost. Then þ̄ diuine & supernatural Faith, doth not de-
pend vpon our owne strength, noꝝ on our owne wil, neither
on our owne studie, god wit, wisdom, knowledge, oꝝ hu-
mane prudence. And this, because ther is no certaine im-
printing made in our fātable, by seing, hearing, oꝝ feeling:
noꝝ yet is it an acte of humane reason, neither an allow-
ing of þ̄ vnderstanding wzought by the gouernance of
þ̄ wil, but it is an imprinting of matters reuealed & su-
pernatural wzought in þ̄ spirit: an acte of diuine reason,
& an agrement made by þ̄ inward inspiratiō & perswas-
ion of þ̄ holy Ghost: wherefoze it dependeth not vpon any
outward & sensible matter. Thou wilt (peraduēture) say,
seing þ̄ it depēdeth not on me, I may & ought to dispaire
of euer hauing it. I aunswere, thou oughtest so much to
hope þ̄ thou shalt obtaine it, as God of his great liberali-
tie, on whō Faith dependeth without any proportiō, doth
loue thee moze then thou louest thy selfe. And woe vnto
vs, if it were our partes to purchase it, with our owne
strength oꝝ if it should depende in any part vpon vs: it
is better so that it be wholly in the hands of God. If
thou wilt say, this is manifest, that seing it dependeth not
on me, I ought not dispose my selfe to haue it, noꝝ yet to
prepare me, noꝝ take any paine thereabout: if þ̄ doing
what I could all should be in vaine. It must needs be
that God giueth it to whom it pleaseth him. We on the
other side may stande waꝝting with a curteous hande
till God giueth Manna from heauen. And I say that al-
though it be þ̄ gifte of God, yet þ̄ wicked who haue not
Faith, ought to doe all things they possibly can, to haue
it, & to assay euen things which seeme to the impossible.

And

And the like ought \hat{y} godly to doe, that they might be
 preserved in Faith & grow therein. Not \hat{y} the wicked while
 they are in their impietie, can do any deepe meritorious, Ioan. 15.
 or worthy in any sort of it selfe, \hat{y} God should giue him Mat. 7
 Faith: Inasmuch as being without Christ, no man can Rom. 14
 doe any good work, yea for \hat{y} being euil plants, they can
 bring forth none other but euil fruits: sinnes then be al
 their fruits: wherfore they be in no wise meritorious of
 so rich a gift & present at the hands of God, as Faith is.
 Yea \hat{y} works of Saints, wh \hat{e} they haue not ben or shal
 not be in this present life, were not, neither shal be wor-
 thy of such merit in any wise, \hat{y} God should increase or
 preserve their Faith. And further I say \hat{y} if God were
 willing to enter into iudgement with them, & with-out
 Christ to examine their life and to weigh their workes
 with the ballaunce of his Justice, it should be found that
 they were worthy of great punishment, for \hat{y} they haue
 sinned, at least in leauing things vndone, inasmuch as in
 all their actions & deedes, in all their life, through euery
 estate, place, & time, they haue ceased to honour God most
 highly, as was conuenient for his infinit & diuine godnes, &
 as was due vnto him according to \hat{y} vndispensible diuine Rom. 3.
 & natural law. It is very true \hat{y} being \hat{y} members of Christ
 their sins not onely were not imputed vnto the, but they
 w \hat{a} l their workes done in faith, were grateful & accepted
 before god, not for \hat{y} they were in any wise worthy: but
 thorough Christ & thorough \hat{y} mere mercie of God. Psal. 31
 This is the for \hat{y} world offered vnto god, no other merits, but \hat{y}
 merits of Christ. And it is a most wicked matter to attri-
 bute vnto \hat{y} Saints, \hat{y} which is fit for none but for \hat{y} son
 of god, he alone it is who hath purchased for \hat{y} elect, heauen,
 & all good things, & al men be saued in no wise thorough
 their workes, but thorough Christ & thorough grace, as Paul
 declared. Faith the, is the gift of God, which because no
 man should glorie of himselfe, is giuen thorough Christ,
 and is by no meanes purchased thorough workes.
 Neuer.

The xii. Sermon

Nevertheless, God will that we should doe, whatsoeuer we could to haue it, with accounting our selues alwaies vnwoorthie. So that our trauayling to haue Faith, must not be for that we should thinke, that we could merite it, but because without it we cannot honour God; therefore it is our duetie to desire it, to craue it of God by grace, and to assaye all meanes possible to obtaine it. Thou wilt say, and what can we doe to haue it? I answer and say, that first we ought to labour to haue a certaine feruent desire and longing for Faith, without which we cannot heartely seeke for it, nor craue it of God. And to haue this, we must consider how noble a thing Faith is, how rich, fortunate, mightie, and needful for saluation: forasmuch as without it, not only we can not please God, but we be most damnable. It should also be needful for the wicked to know that they be ignorant thereof, for that they appearing to haue it, as it chaunceth with the Hypocrites, superstitious people, and false Christians, do not seeke nor desire it, yea they do not humble themselves to craue it of God, & so they ought to consider, that their faith is small, for that a man doth not breathe toward grace, inasmuch as he doth not come to the knowledge of his miseries, and of his weakenesse to ease himselfe. And to this ende serueth this consideration, that all our strength is not sufficient to obtaine Faith, nor yet our wit, our studies, nor the learning, knowledge, & wisdom of the world, yea a carnal man by his corrupt nature is most ready to distrust in God, & is so blinde, proude, and assured to himselfe, that with his foolish reason of an enuious faith, not onely he doth not goe vnto Faith, but maketh a bulwarke against it. Thou oughtest therefore to beleeue, that onely God who is the Father of light, can giue and wil giue it the most largely. And to this ende serueth the consideration of his great godnesse and large liberalitie; which is shewed vs in his creatures: When if God ceaseth not to administer vnto the most vile wormes

wooznes continually that which is necessary, so that they
goe forth and serue to that ende which he hath created
them: it must needs be beleued that hee will not forsake
the soules for which hee created and conserueth al things,
yea for the saluation thereof he dyed vpon the Crosse, and
he with the materjall Sunne lighteneth the carnall eyes
of those which were his enemyes, how should they not be-
leue then y he wil also lighten the eyes of their mindes:
Thou must also stirre by thy selfe with saying thus, if I
trust the earth, and therefore doe sow and plant, the Sea
and windes, and therefore doe sayle, men and that most e-
uill, therefore doe make bargaines and conenaunts with
them, why should I not much more put my trust in God,
the most good, and my best father? And bicause that God
doth more often make himselfe knownen with his godnes
in the holy Scriptures, then in his creatures, therefore we
ought to be diligent, industrious, and carefull in the study
of them, inasmuch as they doe auayle greatly vnto sayth,
especially, if a man considerth, that God who is true, is he
that speaketh in them, and the large and great promises
which he doth make vnto vs, for that as by reading a wri-
ting, wherein a creadible and honest man is become the
debtor of a thousand Crowns, giueth thee his promise and
sayth that he will pay thee them, so in reading in the ho-
ly Scriptures the promises of God, there become to thee
in sayth, a warrant that God wil obserue them. The rea-
ding of holy Scriptures also doth cause a man much the
better to vnderstand how with a lively faith, the woerde of
God may be preached: for (as Paul sayd) sayth is by hea-
ring, hearing by the word of Christ. God could immedi-
ately lighten his, yet to the intent that loue might be ex-
ercised amongst vs, orderly in giuing it, the Ministers of
his woerde be appointed: as is seene in Paul, when he was
sent to Ananias in Cornelius, being sent to Peter, and in
Philips comming to the Chamberlaine. It is profitable
also to sayth to meditate vpon the lyfe of Christ. He sayd

Rom. 3.

Rom. 10

Act. 9.
10. & 8.

L.

to

The tenth Sermon

- John. 20** to Thomas, bicause thou hast seene me thou hast belie-
Luc. 5 ued . And the consideration of his myracles is ne-
 cessary. Peter bicause of one onely miracle, that he saue
 of the fishes, beleued, and left all that he had . He saue
 that which we ought to doe : but perticularly the consi-
 deration of Christ vpon the the Crosse is profitable, wher-
 foze Saint Iohn hauing bziesly wrytten the passion of
John. 20 Christ, sayde. These thinges are wrytten, that we might
 beleue . And bicause we cannot haue trust in any person
 whome we despise, as is seene with the fellow Country-
Ioan. 17. men and naturall brothers of Christ, which beleued not
 in him, therefore we must nedes constraine our selues to
 haue confidence, & also be affectionated to the truth, to
 the ende we may not perish . We had neede also to ende-
 nour our selues, as much as in vs lyeth, to forsake sinne,
Ioan. 5 especially arrogancie, stubburnnesse, and pride, for bicause
 that as Christ sayde, he coule not trust in, and sake the
 glory of the woꝛlde, yea, we ought to repent vs of þ which
Mar. I is past. Wherefoze Christ preaching sayd, repent and be-
 lieue the Gospell. We ought to remoue all lettes and ob-
 stracts from the light of God, yea, & with god woꝛks let
2. Pet. 1. vs draw nere vnto him, so that we being lightened, may
Psal. 33. certesse our selues every day moze and moze of our voca-
 tion, and so grow in sayth . But vnderstand, that where-
 as to haue woꝛldly thinges, is needefull to haue strength,
 diligence, science, wisdomie, prudence, towardnesse, subtiltie,
 craft, activitie, sleighthes, and humane artes : to haue Faith
 is needeful to haue a simple minde, sincere, humble & pure;
Mat. 11 & these be those little ones and cleane to whom be reuealed
 the diuine secretes of God, which doe receyue the Gospell
Mat. 6 and which by sayth doe see God. And although the foresaid
 thinges cannot of vs be done without the grace of God, yet
 it is our duetie not onely to knowe that we are bounde to
 doe them, yea and most diligently to foꝛte our selues to do
Mar. 9 them, & to assaye euen thinges which be to vs impossible. But
Luc. 17. besides all this, we had neede to make seruent and conti-
nnall

nuall prayer: we ought to make our petition vnto Chriſt, with the blinde: that he would giue vs light: and to be ſerch with the Father of him that was poſſeſſed with an euill ſpirite, that he would helpe our vnbeliefe: and with the Apoſtles intreate that he would increaſe our Faith, yea, with a newe heart and vnderſtanding, ſo that with the woꝛde of his vertue, he would open the eares of our heartes, as he did to the deaſe, and would giue vs eares to heare his woꝛde inwardlye. If then we would haue lyght, let vs go to Chriſt the light of the woꝛlde and our onely Paſter, inasmuch as, without that his ſpirit, without his ſauour, grace and inward woꝛde, the which is neuer without frutes, we cannot doe any thing that is acceptable befoꝛe God. The reading alſo of the woꝛd of God is profitable foꝛ the commendations of our bꝛethren in theyꝛ prayers, ſo that praying foꝛ vs, as Chriſt healed the man ſicke of the palfie, when he ſawe the Faith of them which carryed him, ſo likewiſe he would ſaue vs, not foꝛ the woꝛthyneſſe of our woꝛkes, oꝛ of our Faith, but by his mere grace, ſo ꝑ we may, as we ought, yeld vnto God al honour & gloꝛy, thꝛough Jeſus Chriſt our Loyd. Amen.

Dent, 29
Mar. 7.
2. Cor. 2.
Mat, 13

¶ Of the true Caball,
Sermon, xiii.



¶ And vpon ꝑ mount Synai gaue by Moſes a lawe vnto the woꝛlde, and that ſo perfect a one, ꝑ to the perfection theroff could nothing be added, inasmuch as it is contained all thinges profitable and neceſſary to ſaluation. And all be it that Moſes wꝛote the ſame lawe by the will of God, yet the Hebraewes ſaye, that he was forbidden to expreſſe with letters, the great treasures of the wiſedome and knowledge of GOD, the which were hid den vnder a coueringe of the letter reuealed to Moſes himſelfe.

Exod, 20

L. ij.

And

Mat.7

And this, because that holy things should not be giuen to dogges, nor pearles should be cast befoze swine, wherefoze vntill the time of Eldras, the Caball, that is the reuealed and secret vnderstanding of the holy Scriptures, was (as they say) onely in the custody of certeine old men, whereoff when one dyed, they chose an other in his place, and reuealed the lawes to him. But afterwardes being captiues and disparsed, and that many of them dyed, fearing least the lawe should be utterly lost, they began to wyte it out: and after to corrupt and alter it in such sort, that the Hebrewes be now ignoraunt of the true Caball, and y^e which they haue, is altogether a vain, superstitious, mischieuous, and diuellish Caball. The true Caball is a diuine knowledge reuealed: and is so perfect, that he which hath it, hath the light of all diuine secreats, can doe merueylous things, and whatsoeuer he will, obtaineth that which he demaundeth, hath that he desireth, satisfieth his will and is most happie. And sozasmuch as it hath pleased God of his grace to reueale it to me, I haue determined to giue lyght thereof, to his honour and glozve, vnto those who be ignoraunt and blinde. There is found in the fve bookes of Mōyses a name of such and so great vertue, that who so knoweth it, and beareth it vpon his backe, may know how and doth obtaine whatsoeuer he desireth. And this is that name to which every knee must bow and doe reverence, because it is aboue all other names, and contayneth in it Princedom, that is to saye, I E S V S. Of this name had Moses knowledge, likewise the Patriarches, the Prophets, the Apostles, & all y^e Saints both of the olde and new Testament. By vertue of this name they had their so greate light, wrought all their myracles, and obtayned all that they desired and craued, as afterward Christ promised to his Apostles. He that calleth vpon the name of Iesus is safe, we haue no other name vnder heauen, in which we can be saued, or haue any good thing, but onely Iesus. By which name alone our

annes

Philip.2

Mar.16.

Aēt.3

Iohn.16.

Rom.10

Aēt.2.4

1. Iohn.2

Aēt.10

&.4

sinnes be forgiven vs, and we receiue of God all gifts, benefites, and graces. But note that in the holy Scriptures, by the name is signified the person named. So that whereas it is written, that by the name of Iesus, we haue remission of sinnes, and saluation, power to become the sonnes of God, to work miracles, and to obtayne all things, by that name of Iesus, it is vnderstood of Iesus himselfe. For the vertue consisteth not in the letter nor in the name, as the superstitious Antechristians doe saye and belæue: it consisteth not in voice, in writing, no nor in conceite, but in Christ himselfe. If thou shalt reade the holy Scriptures, thou canst not finde any obseruations of words in the Apostles, whē they wrought myracles, and lyketwise in Moses and the other Saintes. They therefore did not receiue grace by vertue of words, but by vertue of Christ. Therefore we had neede to doe otherwise, then to pronounce or carpe the name of Iesus about our neckes. We must carpe Iesus thorough faith and spirite in our heartes: And they that doe so possesse him, be great Caballistes, and so much þ greater as with a greater Faith they imbrace him as their owne: as were the Apostles, Moses, the Prophets, & other great Saints. In Christ himselfe consisteth al vertue of þ true Caball, hidden from vs before time, and thorough Christ clærely and manifestly reuealed, and there is founde no other true Caball besides this, for if there were any other, Christ who made knowne to his Apostles all that hee had heard from the father would haue reuealed it, and so woulde the Holy Ghost, seeing that it doth teach all truth (as Christ hath promised) and the Apostles haue preached vnto others: but we see manifestly that they neuer taught any other Caball then Christ.

The true Cabal therefore consisteth not in charecters, in Images or letters, wherefore Moses could not write it, nor yet Christ, but it consisteth in possessinge thorough faith and in spirite Iesus. Whereof because the

L. iiij.

Hebrewes

Ion. 1
Mar. 6
Ion. 14Rom. 16.
Ion. 14

- Hebrewes are ignorant, therefore they be without the true Caball. And onely those which haue Iesus in their hearts, be the true Cabalistses, for that they first by knowing Christ, doe know all things, inasmuch as in him be hidden all the treasures of the wisdom & knowledge of God. Christ reuealeth vnto his friends all that which he heard from the Father, that is all things needfull and profitable for their saluation. Those things which doe not appertaine vnto them to know (as for the day when the Sonne of god shall come to iudge the world) Christ himselfe confesseth that the Father hath not reuealed to him. The holy ghost instructeth the elect of God, & them that haue Christ in their hearts of all that which is expedient for their saluation, & we ought to desire no more. The spirit of Christ goeth seeking thorough all, euen to the profound things of God, as Paul did write, therefore they which by faith do possesse him, do know all the diuine secrets of God, profitable therefore & needfull to serue to the glory of God, & for the health of the soule. This is the true Cabal reuealed to Moses, to the Prophets, to the Apostles & Saints. This wisdom did Paul preach among those which were perfect, & is, Christ, wisdom, righteousness, our sanctification & redemption, & so did all the Apostles, as they were great Cabalistses. Likewise Christ forasmuch as, albeit he was crucified thorough infirmities, yet he is risen againe most mightie in vertue, yea, all power hath bene giuen him both in heauen & in earth, therefore those which by faith haue Christ in their hearts, haue an high abundance of vertue & power, so that not only in the name of Christ they worke myracles, such as be fit & equal with the miracles of Christ, but greater, as he himself promised, Other vertues haue their limits, but vnto faith all things are possible, & to him that beleueth & hath Christ in his heart: all enterprizes are small, and this because he doth not take them in hande, but to the glory of God, and being moued by force of the spirit, wherevnto every thing giueth place, as the whole multitude fell downe be-

foze Christ. He is safe that hath Christ in his heart, there is none y can hurt him, yea, every thing serueth to his saluation. He also which hath Christ in his heart, obtayneth whatsoeuer he desireth, being thereto moued by the spirit of Christ, which is alwayes hearde. He himselfe who is most saythfull, hath promised vs, that if we aske any thing in his name we shall be alwayes hearde, and further haue whatsoeuer we desire: soz that Christ the sonne of God and his heyre hath promised vs so, vnto whome the father hath put all thinges in power, and he that hath Christ hath all, and that soz bicause he is ordered according to the godd will of God, and is contented with that which he hath, and which it pleaseth God to bestow vpon him, without desiring any moze, and soz as much as God giueth not his owne sonne to any, but that with him he giueth all godd thinges: therfore he which hath Christ by sayth in his heart, as his brother, the sonne of God, heire and Loyde of all, it is profitable inough soz him in all thinges, both in his saluation, and to the glorie of God. Faith setteth vs in possession of all, satisfieth our wil, and maketh vs most happie. Let vs praye therfore God that he would giue vs sayth, so that we may yeld vnto him all praye, honour, & glorie, thorough Iesus Christ our Lord. Amen.

Rom. 8.

Ion. 10.

John. 16.

John. 13.

¶ Of the triumph of Faith.

Sermon, xiiii.



Here is not founde in the world a moze weak creature then man whē he is without sayth: soz that not onely a litle womā wil make him hir prisoner, so that he cannot be master of himselfe; but being a slaue also of his immoderate affections & passions, shall euer be turmoiled, offended, disquieted and tumbled on the waueringe wheele of wayne shadowes of the world. So that as a feeble and vnarmed traunger,

The xj. Sermon

stranger, who trauaileth alone: thorough a thicke & darke woode, full of most cruell wilde beastes and thornes; if he doth but perceiue a bough wagge, he trembleth for feare. Euen so a man whilest that he maketh his course in this present life, if he be wont saith, he is afraid of euery thing, he cannot be safe by any meanes; he hath all the diuells for his enemyes, the world, the flesh, and himselfe. . . .

He is ready to distrust in God, & in men he ought not trust, yea, he is afraide euen of himselfe, and this because not hauing God by him, he hath the contrarie, and hee to whom

Luc. II. God is an enemye, to him euery thing is hurtfull: like as euery creature is profitable to them who haue God: for their friend. I would not now, thou shouldest thinke, that

Rom. 8. God had in the beginning created man so feeble and imperfect as hee is now. Forasmuch as like as in all other perfections, he made him superiour to euery creature, lyke wise also in power, so that bearing rule over all other, nothing could hurt him, he was full of God and of

Gen. 1 his vertue. But after that by finne man was seperated from God, he lost that perfect vertue. And albeit that God assisteth euery creature, yet he leauieth him the while vpon his necke, after that, distrusting him, he presumeth of himselfe, wherefore he remaineth feeble and impotent, and so much the more as that falling from that high diuine libertie, hee remaineth bounde with the yron cheynes of humaine affections, and is plunged in the myrie puddle of this worlde, in which hee shoulde still euer haue bene; if the sonne of God putting vpon him our frayle flesh, had not vnited himselfe to vs, with communicating that his diuine vertue. It is needefull therefore for to be

Lnc. 24. strong, that we be lifted by thorough faith; and being vnited to God by the meanes of Christ, we doe embrace him as our owne: and further with receiuing his spirit, to be clothed with his vertue. And then being exalted aboue the vaine shadowes of this worlde, hauing God for our God, we neede not feare, saying with Paul, if

God

God be with vs, who shall be against vs: The faithfull
 haue God in them, and therefore they be feared of all the
 unfaithfull, although they were armed with all the force
 of the world: as is manifest in Abraham & Isaac of whom Ioan. 8.
 Abimelech was afraide, although concerning humane Gen. 21.
 strength he was far mightier. And likewise Saul feared Da- Gen. 26.
 uid: & Herode John Baptist. At y^e presence also of the A- 1. Reg. 19
 postles the Princes and chiefe men of the Iewes were a- Mar. 6.
 mased. He that is strong thorough Faith in God, with Da- Act. 5
 uid careth not for worldly weapons, and with Christ pas- 1. Reg. 17
 sing safely thorough the midst of his enemies, every thing Luc. 4.
 giueth him place, as the multitude of Iewes sell downe Ioan. 18.
 before Christ. Faith is so mightie, that he which is armed Luc. 10.
 therewith, thoweth to ground the great Diuel and bzu-
 geth his kingdome to nothing; wherefore Peter exhorteth
 vs to be strong in Faith. Those which haue a lively Faith
 in God, if they were in the middell of all the aduersities
 of the world, yet they should be altogether happye: & this
 bicause, as Stephen did the Heathens being open and seeing Act. 7.
 Christ in their fauour, they know that God is their father,
 who hath so singular a care of them, that every thing shal Rom. 8.
 serue to their saluation. Therefore they liue without a-
 ny seruile feare, without suspicion, anguish, vexation and
 worldly misery, free from all disdaine, troubles aduersities
 and euills, with Christ walking safe, vpon the raging Ioan. 6.
 waues of the sea of this present life, can not be hurt. But Dan. 5.
 we be like vnto Peter, bicause that when we be in a smal
 ship of worldly prosperitie, we seeke sometimes to go vnto
 him vpon the waues of aduersities: and afterward
 when we be there, for that we faint in Faith and distrust
 in our felues of diuine grace, fearing not to venge him in
 persecutions, we begin to be drowned therein. There is no
 thing that can overcome the world but onely Faith. God
 doth communicate his strength to those which beleeue, pra-
 re giueth them Christ with all his vertues, graces, bles-
 sings, triumphs and felicities, he which beleeueth is bound
 alwayes

The xx. Sermon

alwayes and in euery estate happy, so that in pouertie, hee is founde rich, in persecution, quiet, in daungers, safe, in necessitie, liberall, in sickness, haile, in infamie and dishonour of the world, glorious, and in miseries, happy. We haue heard that God is euery mercifull vnto him, & so much the more mercifull, as he hath the more neede. When a man hath Faith, he feareth not death, yea seeing that to dye is none other but to passe into a more happy estate, accounting death for life, he seeketh and desireth for it, with Paul. Vnto him that beleueth euery thing is possible: inasmuch as, he that walketh by Faith, is moued with the spirite of God, which bringeth to god successe euery enterprize that he taketh in hande, yea to him that beleueth, euery thing is easie, forasmuch as Faith easeth all labour and payne, maketh light euery heauie thing, and maketh sweete all things that be sower, as appeareth in the Martyrs vnto whom euen death was pleasaunt. With the shilde of Faith we may defende our selues from the poisoned arrowes of the Diuells, and make vs able to disdaine all theyr power, and this because that such as haue Faith, know that the Diuells can not doe anye thing, but what God will, and so much the more, as they see that God keepeth them and bleth them for instruments to his glorie, and the felicitie of the elect. Sinnes do not raigne in them, doe not preuaile against them, which by Faith be ingrafted in Christ, there is none that can remaine without pricks of conscience but he that hath a lively Faith, whose sinnes be pardoned thorough Christ. Faith then resisteth and vanquisheth all, where an ignorant body although he vfed all his strength, and were armed with all morall vertues, he could not, resist against the assaults and force of the world, of the flesh, and of the Diuell: which appeareth in Pilate to whom being sayd, that if he let goe Christ, he should not be Cæsars friend, he being overcome with feare of the world, (as one that depended not vppon God, but on Cæsar) gaue iudgement that he should be crucified: which

Philip. 1.
Mar. 11.

Mat. 16.
Rom. 5,

Ioan. 19.

which he would not have done, if he had had a true Faith in God: Faith, as that which is the mother of all vertues, includeth in it the strength of them all, wherefore he that is armed with Faith, is most mightie. I will say moreouer, that as Christ, to whom the Father hath given all power in heauen and in earth, can not be overcome; but ouercometh all, and triumpheth ouer all: so those who by Faith be vntied, are his members, and haue the selfe same spirit, are not onely inuincible, but doe triumph ouer all. Faith as a thing that is above nature and custome, both ouercome the concupiscences, beatech downe to the ground vnderdressed passions, confoundeth carnall wisdom, and mortifieth wholly the carnall man, so that being borne again, he doth challenge our conuaynes, friendships, thoughts, desires, wills, manners and life. It appeareth by 3 wise men who came from the East, how much Faith is able to doe, seeing that when they hauing vnderstanding, that Christ was borne, immediately and without any diffidence, leauing their pleasant countrey, and all that they had, they were moued to make so long a voyage. And albeit not finding by the way, but in darke Ierosalem, that they were moued to seek Iesus, wisdom moued them, yet they should not follow so way any farther, yet Faith perswading in them they ceased not, yea knowing how much it would displease Herode, to vnderstand, y the King of the Iewes was borne, they ceased not to confesse and say openly, with zeale & liberty, that Christ was borne, with enquiring of the place: and lastly, vnderstanding he ought to be borne in Bethlem, although his baby misled them, yet they came not to goe thither, with this same zeale. Another Faith was in perfects, that albeit his man was borne in a rude and simple place, and wrapped in a simple clothes, yet Faith did not (as hegeles captiue) what they worshipped him for the shame of Iesus. Faith is so constant, y might yeasur inuincible, that it is thus Christ do support the Crosse in the beginning of his way, when

Mar. 28.

Heb. 11.

Mat. 2.

The xv. Sermon

oan. 19.

forſaken of all men, denyed, ſcourged & wzonged, it would in no wiſe be offended at him, it would not ſaine, but with the god Thieſe it would confeſſe him to be the Sonne of God. The vertue of Faith, appeareth in Ioseph and Nicodemus, ſeing that at ſuch time, as he coulde not without great danger and ſhame, ſhew himſelfe a friend of Ieſus, being knowne for one of his louing Diſciples, craued of Pilate the body of Ieſus, and buried it honourably, truſting to haue life by him who had ſene death. And that I muſt needes moze ſay, Faith is ſo mightie, that it overcommeth euen God, inasmuch, as, he is forced to doe, vnto vs thoſe graces, which with a ſhurely Faith we are promiſed to haue of him, otherwiſe it muſt needes be ſaid, y the godneſſe of God were limitted and bounded out, and ſo little that it could not aunſwere to our hope. Seing then that without Faith we be moſt feeble, although we were young, bayle & armed with all worldly force, and on the other ſide, albeit we were without ſtrength, weake, forſaken of al y world, and further if all creatures were our enimies, hauing true Faith in God we ſhould be in euery reſpect ſo mightie y we ſhould triumph ouer all the enimies of God. Let vs pray him therefore that he would giue vs this Faith, ſo that we my render to him, all praiſe honour and glory, thorough Ieſus Chriſt our Lord, Amen.

¶ Of the triumph of the Truth.

Sermon. 15.



The Truth is ſo mightie, that not onely it cannot be extinguiſhed nor overcome, but prayeſeth alwayes againſt the enimies thereof and triumpheth aboue all things. Firſt it is ſo full of force and ſtrength, that not onely it cannot be extinguiſhed: it may well be hidden for a time, but it is neuer brought to conſuſion. If it might be y in the world were no Faith; that Charitie were quenched, Juſtice diminiſhed; Pope quyte dead

dead, and all other vertues brought to naught, yet it were not possible that truth should faile, inasmuch as, if a matter hath bene once true, it must needs be that it be ever after true, soz that it hath bene a certeine time truth, it is needful & necessary that it be truth ever after, neither can it be contrary by any meanes. If thou hast committed an offence, it will alwayes be that thou hast committed it, & it wil neuer be possible, that it shall be by thee vndone: & so likewise, if thou hast done a vertuous dede, (it must be considered & we take heed of vitious dedes) & exercise our selues in woorks of vertue. Truth then is without defect, it cannot be extinguished, it well may soz a time be hidden, oppressed, and buried by the wicked. But whereas other vertues, when they are oppressed be feeble, & many times do faint: Truth, when it is impugned, or sought against, awaketh it selfe, taketh strength againe, and sheweth it selfe moze manifest, mightie and glorious. Truth then as that which is invincible, not onely continueth safe and with out any feare in the midst of all the enemies, and as being most mightie confoundeth and overcommeth them all, but also comforteth, giueth a minde and strength, to al those which loue it & wil draw nere vnto it, so that & innocent feareth not to appeare before the tribunall seate of Justice, yea he that hath truth on his side, shall appeare safe before the Iudgement seate of God. Truth alwayes keepeth company with those that suffer thorough loue, and giueth them hope, comforteth them, bringeth them consolation, it is a shield, with which they may be defended from all the strikings and wounds of the world: and moreover, it maketh persecutions pleasaunt, causeth that in miseries they be happy, and lastly with disconering it selfe, it doth not onely deliuer from false miseries, but maketh men moze glorious then euer they were. Peradventure thou wilt say, that I might the better know the victories and triumphs of the truth, I would know what thing truth is: And this I say, that as if thou diddest make a print on a litle peece

Rom. 1.

Ecd. 3. 4

Psal. 90.

of waie with a seale, and afterward hauing put this seale amongst many others, within a while after wouldst take it out and know which it was, the way should be to proue all, with the print made in that waie, for in so doing, no other seale would fit the print in all respects as þ right seale which printed it, that alone would fit it; wherefoze thou wouldst say, I haue found the right seale which I sought. So likewise that thing is truth, which fitteth the vnderstanding, or true according to the very perfect propertie (after some mens opinion) which we haue of that thing: and it is sene by experience that when a man goeth on seeking to vnderstand the truth; his vnderstanding is neuer perfectly satisfied, but when he hath found it, then it remaineth satisfied, quiet and contented. And soasmuch as in the world there is in truth nothing, which wholly doeth fill,

4. 4. 10

1. Tim. 6

Col. 2.

Ioan. 14

Col. 2.

Rom. 10

1. Cor. 1.

Ioan. 15.

Esay. 10

1. Co. 1.

and make quiet and at rest, and is fit to our vnderstanding, but God, therefore he alone is truth. But for y God in his maiestie, dwelleth in a light which we cannot come vnto, and that only in Christ in whome dwelleth all the fulnesse of his diuinitie, is shewed vs by God, and may of vs be comprehended, therefore Christ is sayd to be truth it selfe: as he sayd of himselfe. Christ alone therefore is he, who being the very truth doth satisfy and content vs, neither ought we to meruile any thing hereoff, seeing that in him alone be hidden all the treasures of the wisdom and knowledge of God. So that in Christ, as in him who is the ende of the Law, not onely be verified, and fulfilled all shadowes, figures, sacrifices, oracles, prophecies & scriptures of the olde Testament, yea in him as in an abridgement; God hauing put all vertues profitable and necessary for our saluation, and being his owne sonne, he hath reuealed him to vs most playnly. He himselfe said that he had made knownen to vs all that which he had heard from the Father in such sort that in him is verified that, which Esay had prophesied before; that is, that the ende being shortned righteousnesse should be slowe. It is therefore

no meruayle, if Paul preached Chriſt crucified, the ver-
tue of God, and wiſedome, and among the Corinthians, he
adindged not god to vnderſtande anye other thing but 1, Cor. 2.
Chriſt, him alone he preached, taſted, and had beſore the
eyes of his minds, him onely he ſtudyed, knewe, and he
was Truth, ſo that Chriſt was to him all thinges, and
without Chriſt he ſaw no thinges but ſhadowes, vanities
and falſhooe. All truthes therefore profitable and neces-
ſary to ſaluacion, be in Chriſt, & in him alone men ought
to ſeake them as in their proper ſpring, there can be in vs
no very truth, except Chriſt lyuing in vs, we be perta- Gal. 2.
kers of him, who is truth it ſelfe. ſo much as man of Ioan. 14.
himſelfe and without Chriſt, is a lyar and vanitie it ſelfe. Pſal. 15.
ſo ſome lyke as, albeit the truth is alwayes perſecuted of
the wicked and fought agaynſt, yet as that which is in-
vincible, reſiſteth agaynſt all, yea how much the moze it
is oppreſſed; ſo muche the moze it appeareth manifeſt,
mightye and glorioſous, ſo that in the ende it vanquiſheth
and tryumpeth over all his enimies: ſo Chriſt who is
Truth it ſelfe, although he hath ben alwayes perſecuted,
lyke as he ſhall be alſo euen till the daye of the laſte Pſal. 8.
Judgement, yet he overcommeth, vanquiſheth and try- Heb. 2.
umpeth over all, ſo that at lengthe euery thing ſhall
continue ſubiecte vnto him. And his Vertue ſhall
be ſuche and ſo great, that howe muche the moze
his enimyes ſeake to oppreſſe him, to ſubdue him,
to hyde or kepe him cloſe, and to darken his glory,
ſo muche the moze, he will ſhewe him-ſelfe mightye,
pure and glorioſous, which thing is ſene alwayes by
experyence, euen from the beginning of the worlde,
vntill this our time. In that, firſt, lyke as the
Jewes kyled Chriſt, ſo alſo (as Chriſt expreſſed)
the Diuell theyr Father was lykewiſe a manſtear from Ioan. 8.
the beginning, and this inasmuch as ſaying that ſoy the Rom. 5.
ſinnes of the firſt parents, he was come to leduce the
whole

The xv. Sermon

- whole world thinking that in such a case, God would not
 vouchsafe to send his owne sonne by tempting man, he
 thought to hinder the comming of Christ, and to darken
 his glory. This also (as some thinke) was the sinne of the
 Dragon and of his company, when they fought in heauen
 with Michael and with the good Angells, that is, for that
 they would not acknowledge their saluation to be thro-
 rough Christ, they would not accept him for their Lord
 and head, they strove against him, and willingly slew him,
 in seeking as much as they could, not onely to darken his
 glory, but to stop that he should not come into the world.
- Apoc. 12 But lyke as then the Diuells being chased out of Hea-
 uen by the vertue of Christ, Christ shewed himselfe in spi-
 ritte mightie & glorious: so also, after that the Serpent had
 deceiued Eue, he supposed that he should haue had victorie
 against Christ, but God said vnto him, of this woman, by
 whose meanes thou thinkest to haue triumph ouer Christ,
 Gen. 3 shall spring scede, that is Christ, who with tearing downe
 all thy force, shall breake thy heade, and shall declare vnto
 the world the great vertue, power and glory of Christ.
 Also the great Diuell sought afterwarde meanes, that in
 the world were multiplied so many, and such great sinnes,
 that the world being altogether corrupted and full of ma-
 lice, God was so angry, that he vouchsafed not to sende
- Gen. 6. Christ, yea it euen repented him that he had made man.
 But God in sauing the Arke, framed by the meanes of Noe,
 figuring & shewing, that he would likewise saue his church
 & his elect by the meanes of Christ, declared vnto the world
 moze manifestly the glory of Christ. To the verie same
 Gen. 22. ende the great Diuell had at the time of Abraham, Isaac,
 and Iacob, inclyned all the world to Idolatry, & God ma-
 king them refraine, did by them make manifest and disco-
 uer the remembraunce of Christ and his glory euery day
 moze and moze. The Diuel also hauing afterward vnder-
 stood, that Christ must descend of Abraham, thorough Isa-
 ac and Iacob, with intent to extinguish and rote out all
 his

his stocke, and so to let the Patriarchs of Christ, procure Pharao to oppress in Aegypt all the people of Israel. But GOD so much the more encreasing them, made also more famous the glorie of Christ: And so because he could not by this meane obtaine his intent, he sought yet to hinder the incarnation of the word, by causing all the male children of the Hebrewes to be slayne, but GOD in saving Moses who deliuered the people from Pharaos bondage with so greates signes, figured the true deliuerance of the people of God, from the tyrannie of the Diuell, which is wrought by Christ, & partly declared, what and how great the power and glorie of Christ should be. Sathan also ceased not, after that the Hebrewes had passed the red sea, still to hinder that Christ should not come into the world, to assay by diuerse meanes so to bring the to death, euen with stirring vp so many heathen people agaynst him, but alwayes he remained with confusion, and Christ shewed himselfe in spirit and vertue, euermore manifest and famous. Also when as after ward in the lande of promise they had with their sinnes & vnfaithfulness, (as it were) cancelled and raced out quite the remembrance of Christ, God by meanes of his Prophets refreshed it agayne. And lastly when the Scribes and Pharisees with all their humane traditions and Ceremonies, concerning the face of Moses, had darkend the glorie of Christ, then the sonne of God appearing vpon the earth, & Angells, the shepheardes, the starre, the wise men, Anna, Symion, discovered him to be the Saviour of the world. Herode persecuted him euen to the death, and he then signifying spirituall life to the innocent, shewed himselfe to be the life of the worlde. Sathan deuised that Iohn Baptist should be in great reputation and reuerence with the Hebrewes so to darken the glay of Christ, and then it came to passe, that not onely Saint Iohn magnified Christ, with saying, beholoe the Lamb of GOD which Ioan, 1
taketh awaye the sinnes of the worlde: and sayde. He

The fiftenth Sermon

Mat. 3

is Christ, not I, neither am I worthy to vnbuckle his shoes, but also his Father from heauen declared vnto all the world, that he was his beloued sonne. The Diuell sought in the wilderness to make him fall, but he remained with confusion and vanquished. The Scribes and Pharesies laboured with false reportes and slanders to spotte his innocencie, and Christ with his pure doctrine and holy lyfe, shewed himselfe euery daye more clere, bright and pure. The Scribes and Pharesies laboured to perswade the people, that Christ not onely was not the true Messias, but that he was contrarie to the lawe, and the Prophets, and Christ with verifing in himselfe all the prophecies, and with hauing in the mounte Thabor, the testimonie of Helyas and Moses, shewed all the contrarie. How much the more they sought to kepe close the diuinitie of Christ, so much the more with myracles he shewed forth the same.

Ioan. 8.

Also holwe much the more they sought to put downe his myracles, so much the more they came to lyght. At last they deuised with murmurings, backbitinges, insampyes, with slanders, false accusations, and witnesses, with wicked iudgements, with abuses, beatinges, with settinge him at naught, as rybalde, and with hanginge him vppon the Crosse betwene two theues, as the principal and last they thought with so shamefull a death to extinguishe all his fame, name, credite, and reputation, and then diide he most singulerly shewe himselfe the lyght of the world, and more full of force and power then euer before.

They buried him with sealing vp the Sepulchre, and watchinge it, but thereby they made his resurrection so much the more meruaylous, and glozious. They corrupted the Souldoyers with money, to the intent they might saye that he was not risen agayne, but that his Disciples had taken awaye his bodye, and Christ shewed

shewed himselfe to his Disciples risen againe.

And lastly, when they had sought with all theyr power to subone him, then was hee glorious ascended into Heauen.

And so; that they coulde not persecute him any moze in the flesh, therfore they beganne to persecute him in his elect, with whome hee was still abidinge with his spirit, but on the daye which we call Pentecoste hee so filled them with leght, zeale, strength, and grace, that without any feare they beganne to preach openly: they were forbidden with many threates by the Princes of the Iewes, to preach Christ any moze, but they coulde not refrayne from it, they sayde that they coulde not holde theyr peace of that which they had hearde and sene, and it was moze make they shoulde obeye **G D D** then men. They were oftentimes imprisoned with many injuries, beaten & scourged, and they with reioycing suffered all, and gaue thanks to **G D D**, that they were made worthy to suffer for **CHRIST**, they went forth preaching moze vehementlye then euer they dyd before.

Mat. 28

Act. 2.

Act. 4.

Act. 5

And lastly, when the Iewes, because they woulde hide the truth of the Gospell, chased the Apostles out of Ierusalem, then was it that they beganne to preache thorough out all the world.

And albeit in euery place they were gaine sayde and forbidden, yet the world coulde not withstande the wisdom given by God to his Apostles.

And lastly, howe much the moze Tyrantes dyd seeke to ertinguish and deface the truth of the Gospell, with shedding the bloude of Martyres, so much the moze it shewed it selfe clere, brighte, glysteringe, famous, mightie, and glorious. So that not onely the godly do serue to the glozy of Christ, but also the wicked against their wills.

Act. 28

P. 6.

Final.

The fiftenth Sermon

Finally, the Antechristians, as those which be above all others the greatest enemyes of Christ, haue deuised with all possible craft, subtiltie, perversnesse, malice, deceite, and strength, to hide and quench out the clere lyght of the Euangelicall truth; and this with their such false doctrines, humayne inuentions, and diuellish, approued with wonders (wrought therefore as Paul sayth) by Satan, with wicked Ceremonies and religions, with hypocrites, and fained holynesse, with superstitions, and Idolatryes, dissemblings, flatteryes, promises, giftes, and not sufficiencie, false reportes, insamies, threatninges, persecutions, tyrannies, and great cruelties, and all vnder a shewe of goodnes.

And furthermore they haue laboured to bring to naught the sayth of Christ, with al dishonestie, simonie, extortion, treasons, hatreds, partialitie, warres, and sinnes of the worlde. So that not many yeares since, there was none vppon earth that had a true sayth in Christ. Notwithstanding, for as much as truth is so mightie & pure, that how much the more it is fought against and withstoode, it shineth the more, therefore it must needs be sayd, and belieued, that like as the persecution agaynst Christ made by Antechrist and by his members, hath bene the most wicked, cruell, and diuellish of all others: Euen so the truth of the Gospell, is made manifest with greater vertue, brightnesse, clarenesse, and light, as nowe in this our time is seene such a beginning, that euery one ought to take courage in confessing Christ, without feare openly: and so much the more as by sayth we knowe that Christ who is truth, is ever present with his vertue, and grace, to all them which suffer for his lone. He strengtheneth theyr mindes, comforteth them, ayedeth and giueth them strength: he maketh their persecutions pleasaunt, and making them safe at last, they doe triumph ouer all the enemyes of God.

Saying then that Christ who is truth, not onely is inuini-

inuisible in himsele and in his elect, but vanquisheth, ouercommeth, and triumpheth ouer all: Let vs indenour our selues to embrace him with a supzeme sayth for our owne, and to haue him continually in our heartes, so that pzenaylinge agaynst all the enimyes of G O D, we maye render to our eternall father all honour, and glozpe, thozough Iesus Christ our Loyde. Amen.

¶ Of the meane how to bring to a vnitie all Faithes, Religions, and Sectes, and chiefly the Papistes with the Protestants.

Sermon, xvi.

LIke as there is not founde in the woꝝlde any thing, which is in it selfe moze honest, rich, mery, and fortunat, to God moze acceptable, and to vs moze profitable, then true concoꝝd, vnitie and peace: so also there is not found any thing which is in it selfe moze blame-woꝝthy, miserable, and vnhappie, which moze doth displease God, & is to vs moze hurtfull then discoꝝd, disunion, discention, & warre, all which albeit be wicked, yet those which be of faith, be so much the moze wicked, as that they be matters of the moze impoꝝtaunce, and as the persecutions which by them are made, by beeing made vnder a foꝝme oꝝ coulour of godnesse, be moze cruell and durable. It is true that those things which the false Christians, and especially the Papistes doe to the true byetheren and members of Christ, be moze cruell, inasmuch as they be moze repugning against the truth, and inasmuch Mat. a as they be most carnall, with Herode they would not lose their kingdome, their glozpe, dignitie, treasures, pleasures, and other woꝝloly benefites, by the which they are moued to persecute Christ, his members and his Doctrine, although vnder a pzetence of honouring God.

p. 14.

They

They be also, not onely enimies and that ciuill enimies, but familiar and inward enimies, therefore the worst. Which thing considering with my selfe and seeing that in the world, especially in this our age, there be so manye faithes, opinions, sectes, heresies, religions, diuers rights, lawes, rules and sortes of lyeing, wherefoze so great dissensions, discordes, enmities, hatreds, infamies and persecutions, I went on thinking how there might be anye meane to vnyte all men together, in a vniuersall true Faith and Religion. And although some haue proued and sought to doe the selfe same thing and could not, I did not therefore despayre, knowing that God with his grace can doe this & a greater matter: and so much the rather for that I know, y^e lyke as it is necessary y^e those which come to an agrément about y^e principles of a science, do agré also about all conclusions whereon the first principle do depende: so it must needs bee that they who agré about y^e principles of Faith, do agré also in al other things necessary to saluation. And for y^e I see that all persons in the world, not onely Christians, but Iewes, Turkes, Pagans, and all the sectes that be founde, doe agré in the first and chiefe poynt of true Religion, wheron dependeth all our saluation, that is in beléeuing in God, as if any of them were asked he would so saye: Wherefoze I am of opinion not onely that it were possible, but easie to vnyte all persons in a true Faith, and I meruaile greatly how it were possible, that they should all belæue in the selfe same God, and were notwithstanding so much differing and contrary in beléeuing other things necessary to saluation: & so much the more I meruaile of false Christians, inasmuch as I see, that (as they say) they not onely belæue in God, but in Christ. And moreover allowing the selfe same holy Scriptures, they all confesse to belæue that, which is contained in the Apostles Crede. But going further in waighing well the matter, I haue sene clærely & manifestly, y^e not onely the Iewes, Turkes, & Infidels, but

but the Papists do not beleue in truth any of 8 Articles of the Faith, do not beleue in Christ, nor in God, & further also I say, that they know not God, in such sort as is necessary to know him. They haue in deede a certeine idle barreine and dead opinion of God, and a certeine obscure knowledge, but it is none such as sufficeth to saluatiō. A body may haue some leght of God, as the Philosophers had, and likewise of the Scriptures as the Iewes had: but without Christ we can haue no sufficient light of god, for that Christ alone is the lvely Image of God, his countenance, in the which is discovered to vs sufficient-ly, the leght of the woꝛld, the way and meane to goe vnto God: and onely those which see and know Christ, doe see and knowe the Father. Wherefoze Paul writing to the Galatians, sayed vnto them that they could not knowe God, when they were without Christ. This is the chiefe and principall flane of the Turkes, of the Iewes, of the Infidels, and of the false Christians, not to knowe God, and soz this they shall be punished. He then that is without Christ, is without God, as Paul did write, he hath not God soz his God, nor soz the latter ende: The woꝛld can doe moze in such a one then God, and he is moued alwayes to worke; not soz the glozy of God, but soz his owne gayne.

Rom. 1.

Col. 2.

John. 3.
& 14

Ephes. 2

In Christ therefore alone is God reuealed, with his so great godnesse and grace, that he draweth vs vnto him moze effectuallye then the woꝛld, so that despising our selues, with all our earthlye thinges and pleasures, we goe to the glozy of God.

And then we know and see God, not onely soz his respecting vs, as our benefactour, and one who is good vnto vs, but much rather absolutely, as being good in himselfe, and so also we loue him with a sincere and pure loue.

Now soasmuch as Christ is he who hath made manifest vnto the woꝛld the unspeakeable name of God, Ioan. 17.

Ichou. 2,

Ioan. 17. Iehoua, which onely signifieth God himfelfe, without any respect vnto creatures: that is, Christ alone hath giuen vs light, and made vs knowe, feele, and loue very G D D in himfelfe, therefore without Christ we cannot knowe God truly. And for because the Turkes, the Iewes the Infidells, and likewise the Papistes doe not knowe Christ in truth, therefore it must be of necessitie sayde, that they knowe not G D D. And that these doe not knowe Christ in truth, is manifest, for that Christ is not knowne truly, but of them which see him by all his righteousness, sanctification, wisdom, and saluation, as the Euangelistes, and true Christians, onely doe see him. Inasmuch as, the Turkes, the Iewes, and the Infidells, beleeue not in any wise to be saued thorough Christ. The Papistes also, although they saye that they beleeue, to be saued thorough C H R I S T, yet the beleeue not wholly to be saued thorough him, but in parte, and partly by theyr owne woorkes. Not having or accounting therefore Christ for any theyr righteousness and saluation, they know him not so as they ought to knowe him to be theyr Sauour. It must therefore needes be sayde, so much as they know not Christ, that they know not God. And for that they know neither God nor Christ, it must needes be concluded that they beleeue not in truth, neither in the one, nor in the other: whereoff both necessarily followe, that they beleeue not any article necessary to saluation. All those therefore be deceiued, who willing to vnite and knitte in one accord all sectes in one true sayth, doe cease to ordeyne men vnto the true knowledge and Faith of Christ and of G D D, and doe labour to vnite and ioyne them together in outward woorkes and Ceremonies, in as much as the true knowledge and sayth in Christ, importeth all. So that he which hath that, of necessitie is a good Christian, & he that is ignorant thereof, albeit he did all good woorkes possible to be done, he could not be any other, but an vngodly hypocrite.

1. Cor. 1

If we desire then that people might be united together in the true Faith, let vs labour to draw them to þ know- ledge of Christ, and let vs pray God, to giue them light, so that by him we may as together, render to the Father all praise, honour and glory, Amen.

How that the greater part of those that thinke them- selves Christians, in truth are none.

Sermon, 17.



It is seene by experience, that the desire to doe a thing helpeth much to the doing thereof. When a scholemaster hath made a willingnesse to learne to come vnto his schollar, he hath done that which is most necessary and hard. And because I am desirous that euery one should be a good Christian, I know that it were greatly profitable that men were willing: inasmuch as if one desire to become good, he committeth himselfe to God, and goeth on seeking by all meanes and wayes that he possibly can for to be good. But for because he can not hartely desire to be a good Christian, if he knoweth not how to discerne of a Christian, yea this is one of the causes why there be so few good Christians, for that euery body thinketh himselfe to be one, therefore they be not changed, so they doe interpret after their owne fashion. The not desiring it therefore groweth of this, that we seme to our selues Christians, although we be not: Therefore I haue thought it expedient to shew that good Christians are fewe, because that he which is none, doth yet acknowledge himselfe to be. Mine enterprise is great and difficult, that I should goe about to perswade that Christians are but very fewe: not for because I haue not on my side most lyuely and strong reasons, but for that a matter is hardly perswaded which is displeasing vnto me. If I wold proue that euery one who is baptised

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is a god man, it should be an easie matter for me to do, for every body would conclude my reasons, although they were without any foundation : forasmuche as he that speaketh a gratefull and pleasaunt thing, is readily allowed. But to prove that they be no Christians, I know that I shall have a great resistance. Many there be which confesse Christ with their mouthes, but fewe with their heart, so that very stily their euill woorkes will confirme and further myne indissoluble reasons.

There be found two sortes of sayth, one purchased, another inspired. A purchased sayth is that whiche is found in all those that were baptised in their youth, which beleeue in Christ, because they haue ben so taught by their parents, & because they see others beleeue so, and especially those that haue ben accounted learned, wise, and holy, yea, the Church the which they thinke cannot erre, and that it is guided by the holy Ghost. They haue also an opinion of the holy Scriptures be giuen by God for a confirmation of their sayth, & likewise the myracles, & because it hath bene so perswaded them in many probable reasons, therefore they be come into an opinion of sayth of the matters of Christ, and this, the sooner because they haue ben ready to beleeue, or rather there haue bene some which knewe how easily to perswade the. But now this is no sayth inspired, but a purchased sayth, albeit it be of things supernatural, for because they haue theroff but only an humane opinion: so much they beleeue, as hath ben perswaded them with probable reasons, and as much as their weake and blinde reason is capable off. And their faith (forasmuch as it is purchased) is lyke vnto that which the Turkes haue of Mahumet: their beleevinge, is of lyke sort, for they likewise haue ben so taught of their parents: they see those also which they account learned, wise and holy, to beleeue so: they thinke that their heades or chiefe men and their Church cannot erre, and that they be governed and inspired by God. And that their Alcorane is a diuine thing
and

had confirmed with many myacles, they see as great men
beloue it as they be, and likewise by other apparaunt
reasons, they be come into that opinion and sayth. So that
if they had bene bozne and brought vp among Christians,
they would beloue as we doe: likewise Christians who
haue none other but a purchased sayth, if they had bene
bozne and brought vp among Turkes, they would beloue
as they beloue. Wherefore both the one & also the other,
in this respect, is a humane opinion, although theirs be
of false things, and ours of true. Now therefore this opi-
nion is not sufficient to be a good Christian, and to come
to saluation, inasmuch as, this is an obscure sayth, full of
darkenesse, vnsteadfast, which alwayes wauereth, shaketh,
reth, and doubteth, it seeth not the truth with a clere and
supernaturall lyght, it is a barren sayth, vnfruitfull,
colde, idle, earthly, carnall, humane, purchased and dead,
which standeth with euery great sinne; wherefore is not
sufficient to saue vs. And if it were, then every wicked
Christian would be saued, yea, euen the Diuells, inas-
much as they beloue that God is Almighty, that he hath
made the world, that Christ is his sonne conceived by
the holy Ghost, bozne of the Virgin Mary, crucified, dead
and the rest of the Articles. Yea, to speake of a purchased
sayth, they haue more then we. Wherefore this sayth is
not which maketh any person a Christian in truth, but
maketh him onely a making Christian.

But there is found an other sayth, which cometh
downe from heauen, altogether diuine, supernaturall,
clere, full of lyght, burning, zealous, lively, and working,
which is the gift of GOD, and dwelleth not idle in any,
as many haue sayde: it is a clere lyght and supernatu-
rall, which sheweth the diuine and reuealed truth, in
an other fashion, then humane reason can doe. This
was in Peter, when hauing hadde reuealed to him that
CHRIST was the sonne of GOD, and confessing
him to be so, Christ sayde: It is not fleshe and bloude Mat. 6

D.ii.

that

The xxvii. Sermon

that hath revealed to thee this truth, but my father which is in heauen. And this is y^e Faith, which maketh men in truth Christians. To know therefore whether thou be a Christian or not, thou must needs marke whether thy Faith be iⁿspired or purchased: which thou shalt first know, so that he which hath purchased Faith, contenteth himselfe with that, chiefly the learned, he thinketh to haue enough by them, and this because he seeth not with that Faith, the godnesse of God, wherefore they abide so colde, without hauing any certeine seruent desire to haue more light of Faith. But an inspired Faith, is a fire light,

1. Cor. 1. which therefore maketh thee to see the godnesse of God, causeth that in thee is ever rayed vp more desire to taste it, thou thinkest that thou hast an infinite Sea, whē thou

1. Cor. 4. hast tasted but one drop thereof. Being then that humane Faith groweth or diminisheth, according to y^e reasons which doe perswade it, whereon it dependeth. But diuine Faith groweth by the more grace of God, by a mans humbling himselfe vnto him, and asking with seruent prayer. Purchased Faith desireth and asketh signes and miracles, soasmuch as a great part thereof dependeth therevpon, and also so that he which hath no inspired Faith, is not perfect, and yet he would be tryed so. But the inspired Faith is certainly sure, & careth not any more for miracles. Wherefore Paul sayd, that signes and wonders be giuen to the Infidells, and that the faithfull haue

Gal. 1. no need thereof. Faith also that is purchased, as that which doubteth, goeth on seeking now this way and then that way by reasons to be tryed, where againe also many times they resist, strine and gaine saye. But diuine Faith soasmuch as it is certaine, goeth to none other for counsell. Wherefore Paul being lightened by Christ was so sure in the truth, that he needed not to go to the Apostles for conference to certifie his Faith: and lyke-wise when Christ lightened him, he stood not to dispute with him,

A^ct. 10. but being resoluēd of the truth, he sayde, what wouldest thou

thou that I should do, as though he would say, I am sure thou art the sonne of God, and I am ready to follow thee, but I would faine know the way. Likewise also \S C. Mat. 2 much replied not to Saint Philip, nor the Centurion to Saint Peter, There is not founde in all the Scriptures any of them that haue replied or withstood, because they had a Faith inspired. Dost thou think that the wise men tooke counsell whether they shoulde beleue that Christ was bozne or not, they were sure theroff, thorough Faith, onely they enquired of the place. Humane Faith as beeing feeble and weak, is easely hurt and offended, yea many times it wareth feeble and fainteth thorough the infidelitye of his neighbour, as is seene by experience in many children, who haue denyed Christ, because their parents denyed him and this was for that their Faith depended vpon them. And in lyke manner manye when they haue perceiued any great sinne in those whom they accounted religious and holy, they haue bene offended, & haue lost their Faith, yea many were wont to saye vnto such as those be, take heede to your selues, for because our Faith is wholly placed in you. Loke what a good foundation this is. And some other say, I went to Rome, and thorough the great enormities and abuses which I haue found there, especially in the Prelates, I haue losse the Faith. And they saye true, forasmuch as all their Faith was humane and grounded vpon them: but if it had bene diuine and grounded vpon Christ, they coulde not haue lost it, for Faith inspired is so clere, & he which hath it, whatsoeuer he should seene vnto the world, he shall by all meanes continue stedfast in Faith, otherwise if thou couldest bring all \S persuasions of \S world, it could nothing help thee. As if one would proue thee to be a blacke More, he could not perswade thee by his reasons, for that thou seest it manifestly to be contrary. He that beleueth with a Faith inspired, hath the Holy Ghost in his heart, which sageth and testifieth, that Christ is the sonne of

D.iiij,

God,

Rom. 6.

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God. And this witness alone can doe more in him then all the reasons & auctorities which can be brought to the contrary, because the witness of God is greater. Humane sayth is so mutable & inconstant, that one while it belieueth this an other while that, accordinge as it is perswaded. Therefore all so many mindes, opinions, saythes, sectes, and heresies, which be in the world are altogether humane: but the diuine sayth abideth stedfast in y^e truth, without euer chaunging. Those that haue onely a humane sayth for because they seele not lively y^e godnesse of God, therefore they loue him not, yea, they offend him. And moreover, because they belieue not that there is found any other sorte of sayth, but theirs, they doe thinke that it is a blasphemie, to saye, that sayth alone iustifieth, and so they be constrained to trust in themselves, and in woorkes, and to extoll man, with falling from the confidence of God, & with darkening Christ, his grace, his gospell, and his glory.

Humaine sayth maketh men superstitious, whereas diuine sayth maketh them sincere, simple, and pure.

Humane sayth is lyke a painted flame of fire, it shineth not, giueth no light, burneth not, maketh no flame. But an inspired sayth is a serie and diuine light, whiche burning doth kindle & giue light. Therefore Christ sayde of Saint Iohn, that he was a shininge and burninge light.

Ioan. 1.3 A purchased sayth causeth the not to chaunge thy lyfe, nor manners, as an inspyred sayth doth, which maketh thee to be bozne agayne, and to become the sonne of God, causeth that a man chaungeth companies, friendships, woordes lyfe, manners, and all he remoueth, becomming of a carnall man, diuine.

Psal. 115. A purchased sayth keepeth silence, although it seeth God dishonoured, but an inspired sayth cannot keepe silence: Whereoff Dauid sayde. I belieue, and therefore wilt I speake. Yea, whereas infidelitie maketh a man dumbe,

stunne, sayth, loaseth his tongue, as is plainly sene in Zacharias. Wherefoze Paul writing to the Corinthians, Luc. 1. sayde: O Corinthians my mouth is opened vnto you, my heart is enlarged. I cannot holde my peace, I must needs tell you that which I thinke. 2. Cor. 6.

Seeing that a purchased sayth doth not pacifie the conscience, those that be such continue allwayes with a thousande pikes: but an inspired sayth maketh quyet for that it maketh the person certeyne of the remission of Rom. 5. sinnes.

Likewise a purchased sayth doth not make the minde quyet, but such be euer full of doubtfull cares, penſiuenes, feares, suspitions, vaine hopes and passions. But the diuine sayth maketh quiet, for that it maketh a man ſeele the so great bountifullnesse of God, that he is certeine that God is his father, and that he hath a most ſpecial care of him.

Also a purchased sayth maketh not a man so ioyfull and happie, as an inspired sayth doth, which maketh him to reioyce, to sing & leape with an vnſpeakable ioy, & this thorough the great goodnesse which he ſeeleth in God. Humane ſaith doth not moſtifie the affections, as diuine ſaith doth, the which bicaule it maketh the ſoule the great goodnesse of God, & to ſeele that thou art his ſonne & heire, maketh the diſpiſe all worldly pleasures, honours, dignities, & all ſtraile riches. A purchased ſaith alſo doth not govern and ſtrengthen the againſt perſecutions, infirmities and aduerſities, yea, it maketh vs ſieble and ſainte, and the diuine ſaith maketh moze ſtrong, as is ſene by experience in Paul, who in them became moze full of ſorce. If a great multitude of arrowes were ſhotte at a man, and hee with a Target or Buckler defended them all off, thou maſt perceiue that that is a good Buckler: but if the arrowes paſſe thorough and goe into the mannes heart, thou wilt ſay that the Buckler muſt needs be made of paper, or ſuch like traſh.

1. Cor. 11

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Ephes. 6

Ioan. 4.

So lykewise those that haue the shield of Faith inspired, are defended from all the arrowes of the iniuries of the world, they come not nere their hearts, they know thorough Faith that so it pleaseth God to haue it, and that al is for their commoditie and beatitude: but those which haue onely the shield of purchased Faith, every small injury casteth them downe to the ground, they blaspheme and would reuenge, for bicause they do not seele through Faith in deede, the godnesse of God. A purchased Faith also doth not make vs to forsake all worldly things, and our selues, yea if any of those be moued to follow Christ, it is for his owne lucre, for his profite, pleasures, honours, satisfying, commoditie, appetites, delycatenesse, or earthly Paradise, or els to shunne griefes, & the hellish paines both of this and of the other lyfe: and this bicause a purchased Faith, maketh not a man to seele the godnesse of god, in such sort that for & thorough y very more glory of God, he forsaketh all. Alwayes in such men the worlde can moue more then God. They well may leaue y garment, but it is for honour & also for pleasure, but not wholly for God: bicause they doe not seale with lyuely Faith his great godnesse, as the righteous doe, who for the glory of God doe leaue with the woman of Samaria their pitcher of worldly pleasures, the swatenesse of this lyfe and themselves. And lastly a purchased Faith doth not moue thee to the obseruance of Gods commandements, as the inspired Faith doth, which neither offendeth God nor his neighbour, but abhorreth all wickednesse. And although a purchased Faith in the Hypocrites, at sometime doth shew it selfe forth with certeine glittering workes, yet being dead, it cannot long time dissemble, but a true Faith doth not onely continue for ever, but getteth euery day more force. Let euery one therfore examine himselfe, and see if in him be the effects of a true Faith, or no, to the intent that if he doe not finde them in him, hee may know that he is no Christian: and so may humble
and

and recommend himselfe to God, and if he finde them in him, he may giue thanks vnto God. To whome be all praise, honour & glorie, thorough Iesus Christ our Lord. Amen.

If it be possible that in euery honest estate,
men may be perfect Christians, or not.

Sermon, 18.



It is not possible that a man should be actuallye an adulterer, vsurer, a proude person, an Idolater, or any other sinne repugning against the diuine grace and holy Ghost, and yet a perfect Christian, but it is possible that a man in any estate not resisting agaynst a liuely Faith, Hope, and Charitie, and against other Christian vertues, may be most perfect. It is possible then that whether a man be young, olde, feeble, strong, hayle, sick, learned, vnlearned, man, woman, rich, poore, free, bonde, married, vnmarried, noble, ignoble, Prince, private person, Master, Scholler, prelate, Captain, Souldier, Judge, Aduocate, Procurator, Notarie, Gentleman, Merchant, Artificer, Shepheard, Widow-man, & lyke, wise in any other honest estate, and a perfect Christian. Which thing also I say of women, and the reason is this, for that godnesse & stubbornnesse, and likewise the chiefest perfection & vngodlynesse, consist not in the lyke outward matters, accidentall, and indifferent, which may be found in the good and in the wicked, in the perfect and in those which are most euill, and be vsed in the honour and dishonour of God: but consisteth in having a liuely faith in Christ, in feeling liuely his great benefite, and the excessive loue of the father manifested vnto vs in the death of his deere & only begotten sonne, by whose meanes he hath saued vs, adopted vs for his sonnes, made vs his heires, & by others & members of Christ, thorough his liuely faith,

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The xviii. Sermon

supernaturall light, & spiritual knowledge of h godnes & mercy of God, groweth in vs, Fayth, Hope, Charitie, humilitie, patience, loue of our neighbour, mortifying of our selues, & all other true substantiall Chyristian vertues: wherefoze it is necessary, that according to the measure of faith, & of h light which we haue of god, by h meanes of Chyrist, we be more or lesse perfect in all vertues.

Rom. 6.

In euery estate therefore not contrary to a liuely fayth, in h which we may liue without sin raigning in vs, we may be, not onely good Chyristians, but excellent and most perfect in all vertues. I say not now, but amongst honest estates are found some which be in themselves lesse dangerous then others, & likewise of those be some most apt to honour God, but I say that in all estates may be some most perfect: wherefoze if a man be found in any estate honest, let it be what estate it will, hee cannot forsake his honestie, as when one is marryed, poore, sicke, a seruaunt, ignoble, and lykelike of all other estates, he ought not to dispayre of habilitie, to be perfect therein, but to content himselfe, and in this estate to serue God, with takinge hede that they doe not offende, but disposinge themselves rather to lose theyr liues, then to agree vnto sinne: and they ought not onely labour to honour G D D in that estate which they are in, with greate fayth, Hope, & Charitie: but also to giue God thanks for his singuler grace, seeing that whereas many doe not vnderstande and knowe their calling, he is certeyne and sure that it pleaseth God, that then it is profitable for him to be in that estate, because he cannot honestly then chaunge it. It is sufficient before G D D that he doe with heart and will, those good workes which in that state he cannot do with power, albeit in euery estate he ought to deale honestly, there can be founde no exercise so simple, if it be honest, which may not make to the glozy of God, with a high fayth and Charitie, and therefore with a supreme acceptation allowed of God.

And

And so by the contrarie, there is nothing so high, so noble and famous, in the sight of the world, which being wrought without fayth is not abhominable before God. Rom. 1.
Luc. 1.
If therefore, for an example, thou findest thy selfe to haue children, thou oughtest bee contented with them, and thinke that they bee the children of God, which he hath giuen thee, to the ende that thou shouldest gouerne, lighten, and teach them diuine manners: this now is no small office. Thou wilt say, *Y*, I will goe into some forrest, for I know that there I may best serue God.

Dost thou not see that this is a temptation of the Diuell, which would bereaue thee of a true, godly, and very perfect Christian Religion, would robbe thee of Charitie, and of Christ, and would cause thee to departe from thy vocation which *GOD* hath appoynted, from the obedience to *GOD*, from his seruice, to the intent that thou, beinge a backslider mightest serue the Diuell and thy selfe? *GOD* will be serued of vs in obedience according to his worde, and not according to our frantickie fantasies. Likewise, if thou findest thy selfe to be in seruitude, with thinkinge that thou art free in Christ, thou oughtest content thy selfe, and in righteous matters thou oughtest serue and obeye heartely, with great loue and charitie towarde thy Maister, as vnto Christ, but in matters vnrighteous, thou oughtest saue with the Apostle. It is more needefull to obeye *GOD* then men. It is very true that without hurting Charitie, thou mayst seeke to bee made free, for thine estate being free, is more apt to honour God, and by *GOD* thou art thereunto called: thou must take heede yet that by honest meanes thou becommest free, and all for the greater glozpe of God. So that if thou finde thy selfe in libertie to be able to chouse, chaunge, or not chaunge thine estate, thou oughtest with praying vnto god that he would giue thee his light, take heede, not to thine owne peace, rest, and lucre, but to the honour of *GOD*.

P. y.

and

1. Cor. 7.

1. Cor. 7.

Gal. 3

1. Cor. 12

Ephes. 6

Act. 5.

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and so to turne thy selfe, not according to thine owne fantasie, but according as the Lord inspireth & calleth thee, with sayth that God will in no wise forsake thee, yea, if God called thee to walke and trauaile vnto him thorough the midst of all the daungers in the world, thou oughtest go safe, and be assured thorough sayth, that God with his diuine grace will not nor doth not forsake such as with obedience to him doe walke thorough his pathes, after that he inspireth and calleth him. Dost thou knowe when thou shalt be in great daunger: euen when thou art out of Gods way, and from his calling, and walkest after thine owne fantasie: yea, in such a case howe much that estate in which thou art founde, be in it selfe moze high & perfect, so much the moze if thou be not therevnto called, it shalbe to thee moze hurtfull. There may be then a good Prince and the same a perfect Christian, as many were both in the olde and newe Testament: yea, none can in truth be a good Prince, if he be not a good Christian. Inasmuch as he which is without true Religion and sayth, it must needs be that he is ignorant of true wisdom, of true righteousness, strength, charitie, temperance, and all other vertues. If a Prince be not a Christian, he shall neuer haue such sincere, pure, and diuine loue to his subjects, as is conuenient, he shall neuer be mortified to the world and himselfe, and liuing vnto the honour of God, he shall not haue so graue manners, so ripe, sound and holy, as he that hath sayth in Christ. Paul wrote y^e God would

1. Tim. 2 save of all sortes of men, and not onely of those who lead a private life, but also of those y^e be set in authoritie, wherefore he exhorted men to pray for them: Yea a Prince hath a most fit occasion to be and to shew himselfe a Christian. I doe not now deny but that it is a most hard thing to be in a high estate, dignitie, fauour, friendship, riches & pleasures, and with the eye of a lively sayth, to discern for his Lord, the simple, abjected, little esteemed, humble, forsaken, poore, and passioned Christ vpon the Crosse, and

and so much moze harde a thing it is to finde Christ in
a Prince, as in this our age, the corruptions of the most
part (accounted for most holy Lawes) be greater, their
libertie and power moze tyrannicall, their willes moze
unbideled, and flatterers which serue them in stede of
mightie men are great in aboundance, so that we may
say with the Pharisees & high Priestes of the Jewes,
which of the great men haue beleued in Christ: there
is none but the simple and poore people that beleue in
him. Also the Judges, Advocates, Procuratores and Po-
staries might be good men, and doe offices and deedes of
great charitie, it is true that they ought to be of another
sort then they commonly are, And likewise also a man
might be a souldiour and yet a good Christian, as was
the Centurion: but it so hard, that it is next neighbour
to a thing impossible. The lyke I say of other honest e-
states of the world, in which euery one that is founde
therein by the will of God, ought to turne vnto his sayd
Lord God all his intents, thoughts, will, actions, and
workes, with ordering al his lyfe to his honour & gloze.
Such also may & ought to haue alwaies god befoze their
eyes, and him alone to serue, and albeit they be found to
be in the world, they ought not to be drownded, intangled,
shackled, nor with heart be established in any wise ther
in, but to tread the world vnder their fete. They ought
to goe heartely vnto God, seruing altogether to his ho-
nour. Seeing then that in euery honest estate we may be
perfect Christians, it is our dutie to content our selues
with that estate in which it hath pleased God that wee
shoulde bee, and to labour with a supream Faith and
vertue, to do all that which is conuenient in that
estate, so that we may render vnto God all
praye, honour and gloze, thorough
Jesus Christ our Lord.

Amen.

P. 14.

Of

The xix. Sermon

¶ Of the foolishnesse of those that be gouerned with the
prudence and wisdom of the world: and of the
wisdom of those that be guyded with the
prudence and wisdom of God.

Sermon. 19.



Here is found in the worlde a prudence
and wisdom which is carnall, profane,
humane and diuelish: and an other that
is spirituall, holy, Angelicall, and diuine.
Of the first Paul maketh mention, where
as he sayd. Be you not wise in your
owne opinions. And likewise when he sayd, that h wise,
Rom. 12. dome of this worlde was foolishnesse before God, and in
1. Cor. 3. many other places. Of the seconde Faith Christ made
mention, when he exhorted the Apostles to be wise as
Mat. 10. Serpents: and also when he tolde of those five virgins,
Mat. 15. who entred with him into the marriage. Christ also spake
both of the one and of the other, when he sayd that the
Luc. 16. children of this worlde, be more wiser then the children of
lyght, and so much as h greater part of men, leaning
off to be gouerned with spirituall prudence and wise-
dome, be gouerned with carnall, by which they fall head-
long into great daungers: therefore I haue iudged, that
it wil not be vnprofitable to shew vnto such partly their
foolishnesse. First, spirituall prudence and wisdom, as
that which hath a great light, cleare, supernaturall and
high, holgeth alwayes the eyes open, fired, and steadfast
vpon God, hauing him alone for the last end, vnto whose
glory it ordereth all our actions; and workes, vsing all
creatures to his honour.

But carnall wisdom and prudence, as that which
hath small lyght and a feeble discerning, openeth not the
eyes vnto God, but vnto the worlde and to the commo-
dities

dities thercoff, which it accounteth to be the latter ende of all things: and if it sometimes hath respect vnto God, that is a farre off, and vnperfectly: it cannot fixe steadfastly the eyes vppon God, nor account him for his last end, but it is offended at his great light, is constrained to holde downe the face and to get it away with the Bat's flying about into the darke & inextricable denues of the bayne shadowes of the worlde, with seeking to rest in them, so that he cannot vse God as his Lord, but seeketh for his owne gayne to vse and to serue that, as though the other wisdom were a thing lytle worth: Like as is seene by experience in carnall men, which loue not, come not nere, esteeme not, feare not God but for their owne lucre. They respect therefore humane wisdom, and holding theyr eyes open and fixed not vppon God, who is in truth our last ende and refuge, but vpon pleasures, treasures, honours & other benefites of the worlde, it must necessarily be sayd, that as a man shoulde be a very soke, if when he woulde goe into the East partes, shoulde chosse for his guyde one that woulde conduct him into the West, lyke wise those be sokes, which being desirous to goe vnto God and to selicitie, which is not soune but in him alone, doe chosse to lyue and to be gouerned after carnall prudence and wisdom.

But manye will saye: Wouldest thou not that we shoulde profite our selues with that humane prudence and wisdom which God hath giuen vs, at the least yet in worldey things? thinkest thou that God woulde haue giuen it vs, if it had not bene good for some thing? it is not now to be thought that God hath giuen it vs in vayne. Dost thou thinke that we woulde lyue by chaunce, and not gouerne our selues according to the wisdom that God hath giuen vs? surely we maye not deale so foolishly.

And thus we haue seene howe the carnall prudence

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Now to such as these be I aunswere and saye, that if carnal wisdome wer of God, it should not so be condemned in the holy Scriptures as it is: wherefoze it must needs be sayd, that it is naught and diuelish. And what is carnal wisdome els, but the ignorance of God, therfoze sinne? & it is not onely the ignorance of God, but also y^e ignorance of creatures, which if they knew him, he needs not so be shewed forth vnto vs for to be our last ende as he is, we would not so be perswaded to seeke & enioy this wisdome as we do, without hauing respect to the hono^r of God. Knowest thou what prudence & wisdom that is which God giueth, and is commended in the holy scriptures, it is that which guiding vs, we see God, to be God, & our last ende, & the creatures to be creatures, and by due meanes do serue to y^e honour of God, as is spiritual prudence and wisdom to doe. I say not then that men should lyue by chaunce, but I say that in all they^r lyfe, in all their actions & wo^rkes, euen in wo^rldly things they ought to haue God alwayes before they^r eyes, and to order all their lyfe to his honour and glo^rye, so that although one would purchase him apparell or any other wo^rldly commoditie, he ought not to desire it, but so as he might vse it to the glo^rye of God, he ought not to seeke it, but with honest and iust meanes, without dishonouring God in any wise: Lyke as he doth y^e is governed & guided with the wisdome of God. But they that be guided wth wo^rldly wisdome, locking their eyes against the glo^rye of God, and fixing them vpon wo^rldly thinges, with all craft, subtiltie, malice, deceipts, treason, extortion, vsury, rauening, violence, & by al other meanes possible, which may torne to their gaine, without hauing any litle respect to the honour of God, do seeke to haue & to vse thinges, not to the glo^rye of God, but to their own benefit. It is manifest therfoze y^e such wisdome as this is, is not of God, because it is euill and diuelish, and God would, that it should utterly be left. But I would thou shouldst

best vnderstande, that those which be gouerned with humane wisdom, be wises, not onely for because they forsake to be guyded on the contrarie, respecting the ende, but also respecting the meanes: inasmuch as although one would, without hauing any respect vnto G D, make him-selfe happye in this world by such meanes as he can, he ought not in any wise be guyded after humane and carnall wisdom: because it is so blinde, frantike and foolish, that not onely thou canst not know how to finde the due meanes, but contrariwise it will make thee most miserable, euen in things of the world. And that this is true, put case thou finde a man who hath no Religion, and that is as it were a beast, belaueth not that there is found any God nor other life. Now in such a case, if this man would make him-selfe happy in this present life, he must liue after the fashion of brute beastes, with taking day by day, all those pleasures that he could obtaine, without fasting therefore, and not to thinke of the time to come in any wise: for that, immediately when this man would begin to heede that, to heape vp, and make gardenes in the aire, with that his carnall wisdom, he should enter into a thousand cares, penurienesse, thoughts, trauailes, feares, suspitions, hatreds, passions, torments, miseries and hellishnesse; and so he should be most miserable, not onely by being without God, but also by being ignorant of him-selfe, with his owne proper wisdom, of a small felicitie which he might haue in this life, in such sort as other liuing creatures haue. So that I iudge, that if religion be taken away from man, it were better for him to be a beast, then a man with wisdom. Humane wisdom then, as that which is diuinish and most euill, can not but hurt a man, in what estate so euer it possesseth him.

That was it which being figured by the Serpent, caused the first parents to lose their happy and blessed e-

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State

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State. Wherefore they be of all other most foolish & miserable, who leauing the bridle in þ hands of a carnal wise dome, do commit themselues wholly to þ wicked, pernicious & franticke gouernaunce there-off, although the blinde world doth extoll such men for wise and happie men. And know that this humane wisdom is so stiffe-necked, that it cannot yelde it selfe to vnderstande the truth which if it could be capable off, it should no more be carnall, but spirituall, so that humane wisdom is none other but an incurable phrensie, & moreouer it is so blinde of it selfe, that not onely it hath taken in hande to order the world, with disordering it euery day more and more, but it presumeth to iudge and condeempne euen God in his workes, as though it wer his superiour both in wisdom and righteousness. But wilt thou see if it be more foolishnesse: then thinke and consider, that albeit in Christ all the treasures of the wisdom and knowledge of God doe consist, yet this (as a foole) will euen read it to be true in their parents, saying that God was madde and out of his wittes: Christ, & likewise his Church, neuer had, nor at any time shall haue, a greater enemye then this. This humane Faith is it that hath alwayes persecuted grace, and the Gospell, and with deuising euery daye new sortes of lying after the owne fantasie, hath filled the world with superstitions, idolatryes, sectes, heresies and wicked religions. And lastly that is it which, although it hath alwayes persecuted the Sainctes, and hanged Christ vppon the Crosse, yet in the kingdome of Antechrist, in shewing more wickednesse then euer it did, hath done and doth the last violence.

It is therefore exceeding foolishnesse, miserie and wickednesse, for a man to suffer himselfe to be guided thereby: Lyke as it is moste hygh wisdom, godlynesse and felicitie, to be gouerned and guided with Faith, supernaturall lyght, and spirituall wisdom: soasmuch

sozasmuch as such hauing God for their last ende, goe vnto him happely by due meanes, with vsing all creatures to his gloze.

Let vs pray vnto God therefore, that he would giue vs of his lyght, that he would quench and put out in vs all carnall wisdom: so that lyuing onely vnto him, we may yeld him all praise honour and gloze, thozough Iesus Christ our Lord, Amen.

The ende of the Sermons
of Faith.

Sermons of Hope.

How that the sinne of desperation
is the greatest sinne that
can bee.

Sermon, 1.



Here be found two sortes of desperation, one most holpe, as when a man despayeth of himselfe, of his owne strength, of his owne cunning, prudence, wisdom, deuise and goodnesse, distrusteth himselfe in all his woorkes, and of all helpe that he can euer haue by creatures, with putting his trust wholly in God: now this is a most godlye desperation.

The other desperation is altogether diuclish and most wicked, as when a man distrusteth and despayeth of the helpe of God. And this is one of the greatest sinnes that can be committed: sozasmuch as a desperate person hath most wicked conceits of God, he thinketh that
D. y. is

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is no God, or that if there be, he cannot, or that he knoweth not how to helpe him, and if he knoweth how and can, that he will not, that he loueth him not, that he doth not fauour him, esteeme him, hath not elected him, neither that he hath a most singular care of him, yea he thinketh that God is partiall, and an acceptor of persons, that he is his enimie, cruell and angry with him, he beleueth not that thorough Christ he is pacified with him. And this because he thinketh that Christ hath no power to satisfie for his sinnes, and if yet he hath power, he hath no will to doe it. A desperate person setting himselfe to striue against God, as Cain did, laboureth to with-drawe and wrest mercie from God, or at least so to diminish it, that it abideth the lesser towardes him thorough his vngodlynesse. And if the desperation in Cain was a great sinne, in vs it is so much greater, as that God since that time hath bene shewed vnto vs with greater charitie, and especiall ye in Christ vpon the Crosse. And what woeful thing can a man doe, then to distrust of that so great and infinite godnesse, loue and mercie of God, made manifest to vs most highly in Christ? The sinne of desperation so much displeaseth God, that if we should goe on duely considering thereof, we should finde that what great workes God hath wrought from the beginning of the worlde euen vntill now, all hath bene for to eleuate and drawe our Hope vnto him, and because that we should not fall into desperation. He hath created man so noble, excellent and worthy, and the worlde for to serue him, to the intent that men seeing themselves so loued of God, they might trust in him. Also he suffered man to fall, not onely because he should no more trust in himselfe, nor in creatures, but also because that comming in the greater neede, he should be of necessitie constrained to haue refuge to God: and so of him being helped, approuing his sauaour, might learne to put his trust in him.

He sent not also Christ immediatly to set him at liberty, but would that for a long time he should abide so, because y he should first thoroughly trye his owne strength, and seeing that they were not sufficient for him, beinge altogether distrusting in himselfe, might be lifted up with Hope vnto God. He chased him out of earthly Paradise, because y tasting of the troubles of the world, he might be moued to recommend himselfe vnto God, and to trust in him. When he sent the flood & drowned the world, he persued those few in the Arke, because they might learne to depend onely vpon God. He confounded y languages, because that beinge dispersed throughout the whole world, and in euery part, trying and feeling the diuine prouidence & goodnesse of God, they might put in him all their trust. He would that those most holy Patriarches should be euer straungers & pilgrimes amongst vnknown & enuious Nations, in perpetuall daungers and necessitie, because that they might learne to put confidence in God. He would also that his people should be oppressed in Aegypt, persecuted by Pharaos, and that abiding in the desert by forty yeares, they should be fed with Manna, because that experiencing so meruaylously the goodnesse of God, they might distrust of the worlde, and to trust in God: he gaue them a lawe by Moses, to the intent, that by it, men seeing their sins, and that they were not able to obserue the same lawe, displaying of themselves, might seeke theyr saluation thorough Christ. To the selfe same ende did God suffer them to be destroyed, when they trusted to overcome in battayle by their owne strength, & alwayes they ouercame if they did put their trust in God. He commaunded Iosua, that he shoulde kill all the horses, & burne all the chariots, which they had taken from their enemies, because they should haue no occasion to put confidence therein. He also forbade Dauid that he should not number the people, because he might not trust in the multitude.

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Iude. In the meane time while they were in the land of promise, he would that his people should be compassed about with enemies, and alwayes molested, because of necessitie they might sometimes be turned vnto God. And lastly, sending his owne sonne, he would, that dying vpon the Crosse, with shewing to vs great loue, he might make satisfaction for our sinnes, to the ende, that we might haue no occasion to distrust in our selues of the great mercy of GOD: whereof, who so doubteth, doth in deede the greatest iniury that can be done vnto God: in as much as lyke as a Lord hauing receiued great harmes by one of his seruants, and seeing him iustly condemned to bee ledde vnto execution, is moued with such pitie towarde him, that for to raunsome him, to satisfie for his iustice, appoyntinge in his place his owne beloued and onely begotten sonne, caused him to dye, and afterwarde (all this notwithstanding) that seruant would not trust or put any confidence, but dispayred to haue or euer obtaine mercede at his handes: in such a case the Lord would be moze offended at this last iniurye, then by all them that be passed: and that because he should see that all the meanes which he had wrought to saue him, and that the death of his sonne for him was in vaine, and also for because he coulde haue no moze any remedy to saue him: euen so we, if we dispayre of the mercede of GOD, seeing that he hath appoynted his owne sonne vnto the crosse for to satisfie for our sinnes, we doe vnto GOD a most great iniury, for as much as it is by our own meanes, we make vnprofitable and vaine the passion and death of Christ, & all that which God & Christ hath wrought. Neither remaineth there any moze remedy for our salvation, except the passion of Christ be profitable to him. Chiefly, for that like as if a sicke man, who might easily be healed with medicines, & being frantick or out of his wits, thought himselfe to be haile, & would take no medicines,

times that his madnesse should more hurt him then all other sickness: so likewise vnto a desperate person, the onely phrensie of desperation doth more hurte, then all other his vices. So that if it were possible, thou might better chouse to haue committed all the sinnes of the worlde, and to trust in God, then not to haue committed any other sinne, but to distrust in God. Desperation also is most euill, not onely because a desperate person doth not allow any remedye, but also because he giueth y^e bzidle at wil vnto al wickednesse, with saying: why not? in any wise I cannot be remedied: I must needs be damned: seeing it is so, it is best that while I am in this present lyfe, I take my pleasures, without hauinge any respect vnto God. Seeing then that desperation is so horrible a vice, let vs pray the Lord that he would deliuer vs from it, with giuing vs grace that we may haue steadfast hope in him, so that we may render vnto him all praise, honour, and glory, through Iesus Christ our Lord. Amen.

¶ How that in God alone, every one ought to put their whole Hope and confidence.

Sermon, 2.



The comfort of the wretched, whilst they be in their miseries, is Hope, the whiche upholdeth them, comforteth, nourisheth & maketh them happie, so that it be a true Hope: for that a deceitfull Hope maketh them so much the more miserable, as that it beguileth the y^e more. And forasmuch as ther is no true Hope, but only y^e which is grounded vpon god: therfore like as by him alone we must cōfesse y^e we haue al good things whatsoeuer we possesse, & to him alone we ought to render all thāks: so also in him alone we ought to hope. And this, because al those things y^e can be desired in any persō,

to

The second Sermon

to the intent that in the same person all our hopes ought of vs to be placed, are founde in God. Inasmuch as God is omnipotent, most wise, most rich, most liberall, most good, of infinite charitie, and most make. And although he be righteous, and we continually offende him, yet notwithstanding he is in Christ, and thorough Christe pacified: and that in such sort, that although we haue cause to feare, yet we may hope that he chastiseth vs as a Father, we haue not therefore any cause to feare that he forsaketh or condemneth vs: but alwayes to trust that we shall be saued, and that all that which he worketh with vs, is for his greater glorie, and our felicitie. He striketh vs vpon the handes with his rodde, to the intent that we may leaue these worldly thinges, and so may be contrayned to tourne vs vnto him, and to taste of the great deintinesse of his loue. He plucketh vs back sometimes with his benefites, mouinge his creatures agaynst vs, to the ende, that we maye so much the more stricktly embrace him: yea, he suffereth vs oftentimes to fall, because that the better knowing our owne infirmitie, and his godnesse, we may depend alwayes vpon him. Besides all this, God from euerlasting hath determined, & in time promised to saue vs, and not with this condition, if we shall do good workes, but by being sure of our saluation, and to the intent that it shoulde not depend in any wise vpon vs, and that he may be steadfast in his wordes, and firme in his promises, he hath made an vchangeable determination to saue vs absolutely which trust in him, although we haue bene contrary vnto him: he hath utterly purposed to change our wills, to giue vs a new heart, to make vs walke thorough his pathes, to cause vs to obserue his preceptes, to make vs doe good workes, and to saue vs. And mozeouer to haue of vs such a most singuler care, that all thinges that we shall doe, and that shall happen vnto vs, shall serue to our saluation. He hath also, not onely promised

promised vs all the foresayd things, and that absolute-
ly, as it is euident in diuerse places of the holy Scrip-
tures, but already in Christ, and thorough Christ hath
observed the same, as may be seene in so many Saints
as haue bene saued. Seeing that we haue experience,
which is such a Mistres, that maketh vs see playnly the
truth, with making vs in the ende to seele the same. If
a Prince bestowes his abilitie & that thou knowest cer-
teynly he is a good man, knoweth holwe, and will helpe
thee asmuch as he can, that he is determined to take
thee for his sonne, and hath promised thee so, that he hath
also bestowed vpon thee many benefites, and still day-
ly doth, in the ende for thy benefite, he offered his owne
sonne to dye, in such a case, wouldest thou not trust him?
yes truly. And if any should perswade thee to distrust
the sayd Prince, by and by thou wouldest say, and why?
I haue tryed his godnesse so many times, and in suche
sort that I ought not nor can doubt of him any moze.
How we ought much more to doe and saye the same of
God, in as much as his loue is greater then all the loue
of men, his wordes moze steadfast, his promises moze
firme, and his benefites greater, continuall & moze du-
rable. If God should but onely the twinklinge of an
eye leaue off to preserve vs, and to do vs good, we should
sodaynly come to naught. And what neede I speake any
moze, we trye by a thousand wayes and continually
his godnesse, and shall we doubt thereof? But it hap-
peneth vnto vs (I will not say) as vnto Ionas, but much
wozse, because that although Ionas when he was on the
earth, felt not the godnesse of God, and therefore was
disobedient vnto him, it seemed vnto him y the earth, &
not god susteyned him, notwithstanding after y he was
cast into the Sea, & deuoured of the fish, and saue that he
liued, he opened his eyes and perceyued that it was god
which susteyned him, wherefoze he recommended him-
selfe vnto him from his heart, and gaue him thanks: but
we

The second Sermon

we, although we be in the Sea of this miserable & tempestuous world, already thorough our sinnes swallowed in by Satan, and God for all this preserveth vs, we yet doe not in any wise seale his grace, his benefits, in his goodnesse, and we thinke that creatures, and not God doth susteyne vs. God being willing to make vs sure of our saluation, could not giue vs any greater knowledge & signe of our saluation, then his own son vpon the crosse, nor a more sure pledge, then his owne spirit. Christ hanging vpon the Crosse, forsooke himselfe, above the senses of man, and would concerning his passion, be abandoned euen of his father, to the intent that we might haue confidence in him, and might thinke that he would neuer forsaake vs any more. Wherefore we doe a most great iniury to God, if we trust not in him. And so much the greater as on the other part, besides God there is nothing, in whiche we ought or may iustly put our confidence. And this, because that creatures be all most vaine shadowes the which as without the good will of God they cannot hurt vs, so they cannot helpe vs. Seeing that the thinges of this world are not steadfast, the wheele thereof alwayes turneth, therefore if we arme them vpon vs with our own hope, we must needs be in continual turmoilings, miseries, and tranayles. The men also in whom God doth not reigne, although they appeare now thy deere friendes, or they be now thy bounden kinsfolkes, and to reach a great way, they wil shew themselves to be selfe louers, lyars, vnfaithfull, and trayterous. If also thou wilt put confidence in Saints, thou shalt displease both them and God, they cannot helpe thee. God shall be hee who will suffer thee to forsaake thy selfe, to the intent thou mayst be constrained to goe for helpe vnto him. Thou must thinke that it is not without cause that god by his prophet hath cursed those which put their trust in men. And if thou shalt put confidence in thy selfe, thou shalt

shalt put confidence in the greatest enemy that thou Ier. 17
hast.

Also if thou shalt trust in thine own proper wisdom,
power and goodness, this shall be none other, but to put
trust and repose thy selfe upon foolishnesse, in impoten-
cie and malice. And what neede I say more, the power
of AEgypt, the strength of the world, is nothing els but
a most vaine rade, wherunto if any man leane, by and
by it breaketh, with hurting those that would rest ther-
on. If the thinges of the strong men of the world, as
Iob did write, be lyke a spiders web, what shall those
be which are most weak? All the wisdom of the world
in the sight of God as Paul sayth, is nothing but foolish-
nesse, the goodness thereof abomination. Therefore in
God alone we ought to trust, on whome alone dependeth
all our helpe. He onely therefore is happy, who as a true
and good diuine, hath god for all his goodness, dependeth
on him alone, and in him onely doth repose himselfe.
This is a most high diuinitie, which cannot be learned
in booke, nor taught by men: we must needes haue
Christ our onely Master to teach it vs, with imprinting
it in our heartes with his spirit, and with makinge vs
vnderstande by experience, not of the flesh, but of the spi-
rit: so that thorough him we may render vnto the fa-
ther, all prayse, honour and glory, Amen.

Esay. 36.

Iob. 8.

1. Cor. 3.

Luc. 16.

¶ Whereoff it groweth that men with hope, doe not
depend wholly vpon God..

Sermon. 3.



Men haue many desires, amongst which,
this is principal, y they would be like
vnto god. The which thing is manifest,
inasmuch as ther is no man y natural-
ly doth not abhorre seruice. We all
would, if it were possible, be as God,

A. y.

Lozdes

The third Sermon

Lordes ouer all, know all thinges, haue power and dominion ouer all, be in euery place and time, & most happye: and to conclude, we would haue a being that were infinitely noble, perfect, and excellent, without passions immortall, euercasting, necessary, without depending vpon any, and most diuine. And so; as much as this desire is so high that it conteyneth all things which can be of men desired, therfore aboue al others, it is most mighty in vs. Man therfore by his owne nature in Adam being corrupted, and thorough the pride which he hath so; inheritance, would if it were possible be as a God vpon the earth, and neuer to haue neede, neither of creatures, nor of God. And so; as much as he is not by nature happye, he desireth to purchase him heauen by himselfe, because he would not acknowledge it to be of god, as he should doe if he had it by grace. And this his diuellish pride is passed by with so vnbiudeled and blinde a loue of himselfe, that whereas he hath neede, not only of God, but also of all the creatures of God, he persuadeth himselfe that hee is able euen to saue himselfe. He is also so blinde of himselfe that his vices doe appeare vertues vnto him, so that it may be thought, how he can know his miseries. By our great pride therfore in not willinge to bende, or humble our selues to craue helpe at others, and by being deceiued by the vnbiudeled & blinde loue which we beare vnto our selues, in belœning and thinking that we can and know howe to helpe our selues, and that we shal euer haue a will to doe it in our owne power, both grow all the confidence and trust that we put in our selues. And if sometimes we be by open and manifest necessitie constrained to seke other helpe besides our selfe, we haue not accesse vnto God, as we ought, but vnto creatures. And this because as carnal people, we belœue not y god hath care of vs. The graces & benefites which we continually receive: we do not acknowledge to be of God, from whō they doe come,

come, being inuifible, but frō creatures, which are befoze
our eyes, vled by him for instrumēt to do vs good. So y,
although God being vnmeasurable, is most ready at our
handes with his prefence, yet notwithstanding, foal-
much as he is most high, and in fuch fort, that betwixt vs
and him is no agreement, lykenes, nor any propoation,
but an infinite diftance, it appeareth that he is most
farre off from vs, and as though he were, not at all. And
if that sometimes we haue any fmal opinion of God that
he regardeth vs, by and by knowing that we haue offen-
ded him, and not feeing that he is pacified with faith in
Chrift, and that he is our most deare father: we ima-
gine him to be as a most fevere Lord and Iudge, angered
againft vs: wherfoze we can not place any of our Hope
in him: but be contrayned with our first father to run
away, to hyde vs and to distrust of him. So that albeit
it should happen, that we being forsake of all creatures,
should be driuen to haue refuge vnto God, we should
not altogethe recommend our felues in any wise with
our whole hearts vnto him, nor with a stedfast confidence
and fure Hope to be heard, as is fit and conuenient for
vs to doe: and so much the more, as that God hath ne-
uer suffered the like, we could not thinke that he would
haue compassion of vs. Whereas on the other parte, for
that the creatures be afore our eyes, we haue with them
agreement and lykenesse, they haue some pitie of vs, and
a great deale of themfelues, they not onely haue not ben
by vs hurt and iniuried, but haue receiued benefites at
our handes, we are bent to put our trust in them rather
then in God: and especially in men, because they are of
the same forme and kinde that we be, and singularly in
friends and kinffolke, because they are most nere vnto
vs: but aboue al, we are inclined to trust in our felues,
being vnto vs (I will not say) more lyke and nere, but
one and the selfe same thing with our felues: And here
may be feene the great ignorance, blindness, & pride

The third Sermon

of man, for that hauing their being and all beatitudes from God, by whom alone he may trust for and haue all benefites, both leaue him, and both rest with his Hope on vayne shadowes of this world, which of themselves being most vayne and depending onely vpon God, can not of themselves doe any good. For the Sonne of God descending from heauen, hath taken it vpon him, not the Angells, but the seede of Abraham, to the intent that he being to vs the next neighbour, lyke to vs, of y^e same sort, man together with vs, our deere friend, our next kinsman and brother, we should be altogether vnexcusable, if we doe not put our confidence in him. And so much the more as with his spirit, with a speciall illuminating to his elect, he maketh them more properly seale, that it is not their owne spirit. For this cause also Christ would, both in his passion and in other things, except in sinne, be made lyke vnto his brethren, to the intent y^e knowing that Christ our high Priest hath experienced our miseries, we might thinke that he will haue compassion on vs, and so we might trust in him. He also would dye for vs vpon the Crosse, to the ende that seeing in him & through him satisfaction is made for our sinnes, and God is reconciled with vs, we should not feare to goe vnto him, but should hasten thither, with a most sure confidence. At all times therefore when we consider of God without Christ, by diuers respectes we cannot haue a true Hope in him, inasmuch as he appeareth to be a very great way off from vs, unlike vs, & such a one as we are not worthy off, y^e he cometh not nere vnto, that he loueth vs not, that he esteemeth vs not. And further because we haue done him iniury, it appereth vnto vs that he is our enemy, angry with vs, vnjust and cruell: wherefore we cannot put our trust in him. In Christ alone therefore God is discovered vnto vs, and we see him, and he is mercifull vnto vs, a most delicate friend, and a most deere Father, in him alone is seene how much he loueth vs,

vs, how he holdeth vs in price and estimation, and how
great his pittie, mercie, goodnesse and loue, which he hath
bled towarde vs, is. Therefore lyke as thorough
Christ alone our Mediatour, all graces descende from
God vnto vs, so onely by him, we may lyfte vp to God
all our Hope, let vs fire our selues stedfastly therefore
vppon Christ with the eye of a lyuely Faith, to the ende
that thorough him our Hope being lyfted vnto Hea-
uen, we may paele vnto the Father all prayse,
honour and glozre, thorough Iesus Christ our Lord.
Amen.

How that hee which trusteth in
God, can not be confounded,
but of necessitie must ob-
taine all that hee ho-
peth for.

Sermon. 4.

It is no meruayle, if manye trusting
that thorough their good woorkes, GOD
ought to giue them beatitudes in this
present lyfe, and mozeouer after-
warde euen the fruition of Heauen doe
abide with confusion, with-out obta-
ining that which they hope for: soasmuch as that is
no true Hope but a presumption, because it is found-
ed vppon their owne woorkes; where-as true Hope
hath no other foundation but the pure grace and good-
nesse of GOD: and therefore is ever safe, firme and
stedfast.

There be also many which as they say, hope to haue
continuance in a good lyfe, and further to haue it amen-
ded, and this to be gotten by the grace of God, which
as they iudge, shall neuer sayle, and thus because
they

The fourth Sermon

they haue their will and arbitrement free, and be wile as they thinke, they giue themselves to marke what they can doe, they will knowe and be willing to doe that god thing, to perseuer and continue therein, chiefly thorough the meanes of their owne good deuices: wherefore they binde themselves with continuall vovles. Now this also is a presumption and distrusting, because it hath not God alone for the foundation, but also the wisdom, power & goodnesse of man. And God most iustly suffereth such as these to fall, to the intent y opening they eyes, and knowing their foolishnesse, weakenesse and malice, they might learne not onely not to put confidence anye more in themselves, but rather dispayre thereof, and so put their whole trust in God. Also that Hope which many haue is not true, who beleeue that God will bestowe his gracious giftes vpon him, thorough the intercession of Saints, or of the Virgin Mary. They wickedly imagine, that the Saints and Saintesses, whilest they were in this present life, did workes which wer in themselves of such goodnesse and excellencie, that by them they did merite, not onely that gloze in which they are, but that also mozeouer they deserued to be heard, when they beeing in Paradiſe doe pray for vs. This also is not true Hope, for in some parte it is founded vpon mennes workes. It is very true, that I maye and ought intreate people that be in this present lyfe, that they would make prayers for me, to exercise vs in vertue, and not because I should thinke that they must of necessitie be hearde thorough the worthinesse and excellencie of their prayers, but onely thorough Christ and the more goodnes of God: Now this is the true Hope, founded wholly in the bountifull goodnesse of God, and therefore most sure and certaine. Likewise to speake of worldly thinges, I say y those be no true Hopes, which being mens guides they hope to haue preservation or recovery of health, by meanes of Physicians or Apothecaries, with putting con-
fidence

dence therein, to haue and obtaine iudgement; fauours
 ble toward them, by meanes of Iudges, Advocates, pro-
 curatozs, friends, kinfolke, fauours, gifts, sleights o2 rea-
 sons: to haue meanes to defend themselves, o2 to ouer-
 come their enemies by force of they2 owne strength, o2
 by their wisdom, to get friends, fauours, honours, dig-
 nities, rayment, knowledge, vertues, and other wo2ldly
 things, with their owne wit being the guyde, and they2
 sapience, care, diligence, industrie and vertue: and lyke-
 wise to haue by these meanes the aforesayd thinges pre-
 serued o2 augmented. Now all these are presumptions,
 and not true Hopes, bicause they be not founded vpon
 God; but in things of this wo2ld: wherefore such as they
 be, doe often remaine with confusion, being vaine, and no
 true Hopes. There be also many which although they
 hope to haue of God temporall benefites, gods corpozal
 and spiritual, and heauen it selfe, and that by no meanes,
 either of Saints o2 merits, but onely by the mere grace
 of God: and by the merites and intercession of Christ,
 neuerthelesse their hope is not true, although it be g~~u~~
 ded vpon God: and this bicause they haue not fo2 p~~e~~
 of that their Hope and desire the glo2y of God, but onely
 their owne proper gayne. They desire and hope that tho-
 rough Christ and the pure goodnesse of God, they shall
 haue prosperitie in this wo2ld, and after wards heauen, but
 fo2 their ioyes and triumphes, and not fo2 the mere glo-
 ry of God. But this is no true hope: inasmuch as true
 Hope, being the Theologicall and diuine vertue, like as
 it hath God onely fo2 the foundation. euen so it hath him
 alone fo2 the refuge and ende. So that as loue when it
 is set vpon creatures, is no more so sincere a loue, nor
 so pure, spirituall, diuine and full of Charitie, as it is,
 when it seeketh the glo2y of God, and furtherance of his
 Gospell, but is carnall & prophane: so when our hopes
 be set on pleasures, treasures, honours, dignities, and se-
 licities, without being dyrected and cleuated vnto God,
 they

The v. Sermon

they are no true Hopes, but false, vayne and deceitful. Being then y true Hope is founded wholly vpon God, and who so hath him alone for his refuge and ende, can not be confounded, yea it is necessary that we obtayne all that which with the sayd Hope we looke for. For to vnderstand this truth, we must first know, that lyke as Charitie is nothing els but a spirituall loue of God, and of creatures for his honour and glozpe: so Hope, is no other thing but a spirituall desire of the glozpe of God, and of other things to this ende and purpose, with a sure and safe expectation, that God wil graunt me that being for his glozpe, lyke as if, for an example, I hope to haue at Gods hand some tempozall benefite, either cozpozall or spirituall, this hope in me is nothing els but a spirituall desire that I haue of the foresayd things, for the glozpe of God, and not for mine owne gayne, with a sure and certaiue expectation that God will giue it me when it is for his glozpe, not for any merite of mine, but onely for his mere godnesse, and for Christ who dyed for me vpon the Crosse. And sozasmuch as when we shall bee in Heauen, we shall haue all that we can and ought to desire, therefore being without desires and expectation of any better thing, we shall be also with-out Hope as Paule did write. And here it may be seene how they are deceiued which saye, that a man maye beleue both god and euill, but no man can hope for anye thing but that which is god, nor feare any thing but that which is euill: so that accordyng to their opinion, a man might agreably say, I beleue that I shal haue prosperitie, and also aduersitie, but a man cannot congruently saye, I trust that I shall haue aduersitie, but he must saye, I feare that I shall haue aduersitie, and I hope that I shall haue prosperitie. This they opinion is false, sozasmuch as albeit aduersitie can not be desired of carnall men, nor therefore be hoped for, bicause they account aduersitie to be a naughtie thing, yet notwithstanding spirituall

1. Cor. 13

rituall men which know that aduersitie is god, and the
giste of God, can both desire and hope for it: so that a
god Christian maye congruentlye saye, I hope that
GOD of his mere goodnesse and grace, will giue
me aduersitie, with graunting me patience: and fur-
ther that hee will doe thus much fauour, that I maye
spende my bloude for his glozve. Then seeing that
Hope is nothing els but a goodye and spirituall desire
that wee haue of things for the glozve of GOD, with
a sore and certayne expectation, that GOD for Christ
and his mere goodnesse, will giue them vs, forasmuch
as they shall be to his glozve, it is of necessitie, that this
Hope can neuer be confounded, but shall obtayne all
things.

And this, because that such desires and spiritu-
all expectations, hauing not for foundation refuge and
ende any other but GOD, it must needs be sayed
that they are of God: wherefore not bayne. GOD is
he that giueth me that desire, which being my guide
I wisly to haue those things to the glozve of God.
God also is he which governing with his spirite, tal-
keth to me in my hearte, witnesseth vnto me, and
maketh me sure and certayne, that I shall obtayne at
his hande: Wherefore inasmuch as GOD can-not
lye, hee that putteth his trust in him can-not remayne
with confusion, or deceiued, so that his hope and truste
be right and true, the which Hope, lyke as GOD
giueth it not but to his elect, so also hee neuer graunt-
eth vnto anye person habilytie to obtayne anye thing,
but when it pleaseth him to giue it.

Wherefore David sayde: Saue me O Lorde, for I
haue put my trust in thee: as though hee had sayde, Psal. 14
Thou canst not forsake them that commit themselues
to thy charge, and doe put their confidence in thee.
And in an other place: Those which put their trust in

S.g.

the

The v. Sermon

the Lord shall neuer be brought to confusion: those that put confidence in him, be compassed about with mercie.

Ecccl. 2. The Lord is god, and for such a one he sheweth himselfe to them that trust in him. There was neuer any that

Iud. 6. hoped in the Lord and was confounded: and this because

Rom. 5. God neuer forsaketh them that trust in him: Hope therefore doth neuer abide with confusion or ashamed. Other

Luc. 22. Christ demanding of his Apostles, if when he sent them forth without wallet, scrip, or shoes, they wanted any thing, and they answering him no, he sayde vnto them, now let him that hath none, let him sell his coate, and buy him a sword: as if he would say, whilest that you trusted in me, although you were poore and without any worldly thing, ye wanted nothing, but for because now you being offended at my death which is nere at hande, will distrust of me, therefore I say vnto you, buy you swords, & defend your selues by your own strength: and this, not to perswade you to any confidence of your selues and of worldly things, but to disdain the strength of this world, and to shew that without the grace of God they be most vaine. Seeing then y the hope of this world is most vayne and deceitfull, and the diuine Hope sure and certaine, let vs pray vnto the Lord that he would giue vs grace, to put all our trust in him, to the ende we may render vnto him all praise, honour and glory, thorough Iesus Christ our Lord, Amen.

How that albeit men ought to trust in God,
yet they ought not to tempt him,

Sermon, 5.



Although that men ought to depende whollye
vpon God, and in him to put all their hope
& confidence, yet notwithstanding they ought
not therefore to abide in idlenesse, & wayte for

Manna

Manna from heauen; but euery one ought to chafe him
an art, by honest & profitable exercise; according to which
he seeth himselfe called by God, that he may be able
to liue of his trade, doing all to the profite of his
neighbour and glory of God, without enuie, vaine glory,
pride, contumelie, and vice. euery one also ought
in using theyr sayd trade, not to be ouermuch carefull,
with being in such sort attentive and labourous, y^e they
would kill themselves, bring theyr lyfe in jeopardy, wea-
ken themselves, or let things vndone necessary for the
soule. as of ordering well his household, or helping those
which be in needfullie, and haue not wherewith to sustein
themselves, or hearing the worde of God, hauing nerde
thereoff, and other workes necessary for the health of the
soule & the benefit of our neighbour, according as y^e best
ordered loue doth require. And moreover the Christi-
ans ought not to be carefull (as Christ said) in thinking
and saying, what shall we eat, what shall we drinke, &
wherewith shall we be clothed, as the Gentiles do, which
doe not beleue that God hath care & prouidence of them:
not that a Christian man ought not vse due diligence &
care in using his art, occupation, and businesse, and like-
wise in seeking by honest meanes to get his hire or due-
tie, and provide him things necessary, yea, if in the fore-
sayd thinges they shall be negligent, such negligence shal
be vnto them a damnable thing, but now they shal not
be feared and carefull in thinking and fearinge that al-
though they doe the foresayd thinges, God will in anye
wise sayle them: so that man ought of due tie to be care-
full in doing that which belongeth vnto him to doe, but
he ought not to be carefull in doubting that God would
not doe all that which apperteyneeth vnto him. Christ
condemneeth & forbiddeth onely that carefullnesse which
groweth of distrust in GOD. Likewise the purpose of
Christ in condemning those which were carefull for the
time to come, was not to condemne the carefulnesse of
S. iij. such

The vi. Sermon

such, as honestly gather together that they may be the better able to provide for the want of their neighbours, as Ioseph did in Aegypt, so, as much as such carefulnes groweth of charitie: but his purpose was onely to condemne and forbid the carefulnesse of those, which gather riches together for couetousnesse and a distrust that they haue in God. So that a good christian ought to doe that which is his duetie to doe, and then to be sure & certein that God will not forsake him: and so he shall liue without any great griefe. And although a Christian man doth not all that is his duetie, he ought not in any wise at any time fall from confidence in God, but to trust & say, albeit I am a wicked person, God is god, which will help me. And if I knew that God would not giue me rayment, yea, would take awaye all that I haue, so y I with all my householde must dye for hunger, I would in no wise cease, to trust in him, because I know certainly by faith that he would do all for my benefit, with great charitie. Also a Christian man ought, if he will not fall vnto the earth with his hope, but stand still lifted by vnto God with hope alwayes, as is his duetie to doe, acknowledge that the bread which he getteth is not obtained by any his owne strength, wit, diligence, or cunning, but onely by God. And so also he ought to thinke, that not that bread which he eateth doth susteine and nourish him, but the vertue of God. Likewise a Christian when he is sicke, may and ought to vse medicines, and Physitions, without hauing therfore any confidence in them, but in looking & hoping for help wholly by God.

2. Par. 16 As a king of the Iewes sinned not, in y he vsed Physitions, but that he put his confidence in them & not in god. And in like manner we may vse y help of Magistrates, (as Paul vsed, when he appealed vnto Cæsar) so that we offend not charitie, & doe not by this meane absent our selues with our hope from God. And lastly, a good Christian ought with charitie, when it is expedient, vse the helpe

Iob. 13

2. Par. 16

helpe and commoditie of things ordeyned by God & his creatures, so y^e with al his hope he may abide euer fast in god. And in like sort also ought he to do of things pertaineing to y^e soule, a Christian man ought not to say, I am one of y^e elect, wherfoze I wil liue carnally, because I shal in any wise be saued: or it is true y^e I cannot wth my woꝝkes make satisfaction foꝝ my sinnes, noꝝ merit not only Paradise, but not the least grace of God, wherfoze I will stay my selfe in idle carelesnesse: yea but he ought to trauaile by all meanes that he knoweth & can to seeke the health and profit of his neighbour & the glorye of God, without putting any confidence in his owne woꝝkes. If Hope were grounded vpon our owne woꝝkes, men might of necessitie hope moze or lesse, according as they had done mo or fewer good woꝝkes: but soasmuch as our Hope ought to be founded onely vpon God, therfoze both the good and bad, whilst they are in this present lyfe, ought to haue a lyke hope and that most perfect. And whereas the god by theyr spirituall & holy woꝝkes, may and ought to take occasion to thinke and beleue that God loueth them, seeing that he hath giuen them grace to doe such good woꝝkes, & thereby to thinke that they are the elect of God, and to hope foꝝ theyr saluation, the wicked also by their sinnes may take occasion to trust foꝝ saluation, inasmuch as they may & ought to beleue, that God hath suffered them to fall, to y^e intent that knowing the better theyr frailtie, ignozance, & stubburnesse, with a moze humble heart they may goe foꝝ helpe vnto God: and he may shew himselfe vnto them with greater abundance of his grace. The lyke I saye concerning woꝝdoly thinges, he ought no lesse to put his trust in God which sealeth aduersitie, then he y^e hath prosperitie, soasmuch as like as the first, by those giftes that he hath receiued, seeing that God loueth him ought to hope foꝝ better, so y^e second, seeing that by that aduersitie, god giueth him so fit occasion to exercise himselfe in al vertue, ought to eleuating his Hope, to thinke that

The .vi. Sermon

that God loueth him most singularly, and that he bleth
 towards him the same manner of tender care, that he
 was wont to ble with his elect, and before time with
 his onely begotten sonne. The elect therefore if they
 haue prosperitie and benefits of this present lyfe, they
 doe not put theyr confidence in them, knowinge that
 they be most vaine: happines, giuen them by GOD
 for to raffe them hye to the consideration of Gods di-
 uine godnesse, and to make them the more steadfast v-
 pon God with their hope: and lykewise if they haue
 aduersitie, as the true chyldren of God, feeling a diuine
 lone in him, and that the ALMIGHTIE doth giue them
 that aduersitie for theyr benefits, they be so muche
 the more enforced to tourne them vnto GOD and
 to confirme their hope in him. Whereas the wicked,
 lyke as the more prosperitie they haue by GOD, so
 much the greater confidence they haue in him after a
 sorte: so lykewise how much the more they are in tri-
 bulations, so much the more, they thinking that he is
 their enemye, doe absent themselves from him, with
 theyr hope, and do distrust in him. Let vs pray therefore
 vnto God, that he woulde giue vs grace to acknow-
 ledge that all goodnesse commeth from him, to the ende
 that we being most zealous of his honour, and most
 feruent in doing good, may pelde vnto him all prayse
 honour and glorie, thorough Iesus Christ our Lorde,
 Amen.

¶ Of the mercie of God.

Sermon, 6



A GOD is no mercy or pitifulnesse,
 for that he hath an heart capable of mi-
 series, as we haue in sorrowing. togea-
 ther for our misdeeds: for as much as
 God is such a one as cannot be mole-
 sted with perturbations or passions,

he is vncchaungeable, most happie, and of a high perfection, but he is mercifull for that he hath regarde to our miseries, without chaunging himselfe. The Angels doe see his infinite mercy, in the owne proper spring, that is in God, whereas we on the other side doe see it in riuers of his workes, and of the effects of great pitie which he vseth. And in the first is scene how much pitifull God is, seeing that when the first man had sinned, and offended agaynst god, he did not condemne him immediately, as he iustly might haue done, yea for to heale the pride that was hidden in him, he forbade him that he shoulde not tast the Apple: knowing that he would not obey him, although he threatened him death, to the intent that committing so manifest an error, he might open his eyes to acknowledge himselfe, and to craue pardon: notwithstanding albeit he had eaten thereof, he did not by this meane humble himselfe vnto God, but then he hid himselfe with flying from God as fast as he could, and couered him a new. And if that god had not called him, & presented him with his grace & mercy, he would neuer haue returned againe vnto god. But god who is rich in mercy, yea, & the Father of mercy (as Paul did write) for that from him procede all mercies, called him, saying vnto him: Adam, where art thou: open thine eyes a litle, and see into what great miseries thou art fallen, from a most high and perfect felicitie, to the intent that thou mayst craue pardon at thy most pitifull & most gentle Father. And he being worse then before: did the more to excuse himselfe with casting his fault vpon God, because he had giuen him that woman, and like wise the woman blamed the Serpent, so to cleare hir selfe. When God might haue had occasion not to suffer the any longer, to punish them, or at the least to let them alone in y^e estate, whereas he seeing them so nere vnto desperation, for to comfort them, & draw them vnto him, he promised y^e of the very same woman, should spring y^e blessed seede

I.

Christ,

The vi. Sermon

Christ, which should take away al the strength and force of the Serpent with breaking in sunder his head. And for bicause man was fallen from God in such sort, that he toke no more pleasure in beholding him, as he had done befoze that he sinned, God to the ende he woulde haue him occupped in some thing, and bicause he might not continue in idlenesse, which is the sinke of all evils, and should not commit many sinnes, accursed not him, but y^e earth, & willed that it should bring forth thornes and brambles, and should haue made of tillinge, for to bringe forth frutes, to the intent that man being willing to liue, should be constrained, not to remaine in idlenesse. Also he multiplied the miseries of the women, for to allwaie hir so great pride, for that she woulde bee a Goddesse. And made hir subiect vnto the man, bicause that of him she might bee well gouerned, inasmuch as she knewe not how to gouerne hir selfe. So that all those penauces which were appointed by God to our first parents were nothing els but effects of great pitie and mercie: and all alone for their benefit. He woulde not that they should tast of the tree of lyfe, bicause they should not liue alwayes in those miseries, into the which they were fallen: he chased them also out of Paradise, to the intent that trying the miseries of this world, they should be so much the more stirred vp to remember the felicitie that they had lost, and thereby to repent them of theyr sinne: and with all this there is not read y^e they did once craue pardon at gods hand, but increased their sinnes in such sort, that all the earth was corrupted, and here may bee seene what thing man is, when he will be guided by himselfe. God did determine, and that for the benefit of man, to sende the floude, but he tolde Noe of it an hundred yeres befoze, to the intent that they might haue time to repent, but they made no more but a mocke or testinge thereat. The Arke it selfe myght haue moued them vnto repentaunce, especially when
of

of all liuing creatures some entered into it: not with-
 ding man onely was not moued thereby, but gaue him-
 selfe to all worldly filthynesse. At y last in sendinge the
 flood he preserved eight soules, and with all this dea-
 ling, they all that repented, were by **GOD** embraced
 with his mercye, and many by this meane were sa-
 ued, yea, all the elect: and the other forsaken, if they could
 haue liued longer yet they should in any wise haue ben
 damned, and that with greater sinne: wherefore the
 very flood was an effect of the great mercy of God.

God would that his people should be so oppressed in Ae-
 gypt, to the intent that in deliuering them they myght
 see so much the more his diuine godnesse and mercie.
 And although they offended him many times in the de-
 sert, he did not therefore cease to preserve them mer-
 cifully. He gaue them also a lawe, the whiche they
 lyke proude persons, promised to obserue, and they could
 not obserue it stricklye, to the intent that they myght
 come vnto the knowledge of theyr sinnes, theyr frailty,
 ignoraunce, and stubburnenesse, and so might be moued
 to goe seke for grace at Gods hande. Lastlye, he vied
 with vs great mercy, in sending Christ his onely begot-
 ten sonne, who albeit for the space of thirtie and thre
 yeares, he shewed himselfe most pitifall vnto sinners,
 yet they alwayes persecuted him, so that at last, wyth
 very great ignominie and shame they crucified him.

And he of that death which they put him vnto, wrought
 meanes to giue vs lyfe shewing himselfe still pitifall,
 vnto man, when man was most cruellye bent against
 him.

And besides all this, arisinge agayne, he shewed
 himselfe oftentimes vnto his electe, more amiable,
 godlye, and pacified, he lightened them with diuine
 matters, with bestowinge on them many gracious be-
 nefites. He ascended visibly into heauen, that our hope

E.g.

might

The vi. Sermon

might be lifted vp on high, abiding therefore with his spirit vpon earth. He sent the holy ghost vpon his Apostles, visibly at the day of Pentecost, like as he sent it vnto his altwaies inuisibly. He prayeth for vs, & continually bestoweth new graces vpo vs, although we be most vnwoorthy. There is no man y can deuise greater mercy then y which God hath vled with vs. Seeing that we offend him he should haue vled great mercy with vs, if he should but once haue had remembraunce of vs, but that he sent not a seruant, but his sonne, to heale our sickness with his own bloud, yea, & toke our infirmitie vpon him. & suffered y which of dutie we ought to haue suffered, this was a very great mercifulnes, y after sinne committed, hath saued Adam & all his posteritie. Be our finnes neuer so great & innumerable, y if we do hartely crane pardon at gods hand, we shall immediately be pardoned. His mercy it is that preserveth vs fro innumerable finnes and euills, into which we should fall if that were not ready to helpe vs, that pzeuenteth vs, maketh vs riche, deliuereth and saueth vs. If tenne onely righteous men had bene in Sodome, God would not haue destroyed y filthy citie, so euer is his mercy. Somtimes God punisheth euen to the third and fourth generation, and sheweth mercy vpon a thousand. The sin of David was great, & therefore with his heart he sayd, I haue sinned, and immediately he was pardoned. The holy Ghost doth extoll in the holy Scriptures, no perfection of God so highly, as his mercy, to y intent y wee should not dispayre, and nothing doth so much displease him, as when we distrust in his godnesse and mercy, so y I would chuse rather, if it were possible to haue committed all finnes & to haue hope in God, then to haue this one sin of desperation. We al haue neede of y mercy of God, therefore we all ought to gaspe after it, chiefly, marke that it is offered vnto all; and he that hath the eyes of sayth, shall see y the works of god be full of mercy.

er, not only when he chastiseth vs, but also when he suffereth vs to fall into any sinne. He suffered (as Paul did write) even the Jewes to fall, that he might save & gentiles. Having then to bring vs unto the mercede of god, one so mightie & pitifull, an high Priest, as Christ is, who presenteth vs with his mercede, we ought in him put all our hope, and so far as much as he hath already delivered vs from all sinnes, therefore also from all miseries. He as Ioseph the Patriarch, although he had bene hurt by his brethren, could not in any wise refrain, but & with his mercy he would embrace vs. He alone was that Samaritane, who truly had pitie upon vs. He also hath bene, and is that diuine Shepherde, which came downe from heauen for his lost flocke.

He together with the father of the prodigall sonne, receiveth & embraceth with great ioy the miserable sinner, when he humbly turneth vnto him. He without being many times requested, rayseth againe the dead sonne of the Church militant, as before time he rayled vp the wi- doines soules. And what neede I say more, he hath turned all the world vpon his downe side againe the groate that was lost. Seeing the & the mercie of God is so great, let vs labour by all meanes possible to put all our trust in him, so that we may render vnto him all praise, honour, & glory, though Iesus Christ our Lord. Amen.

Of the good Thiefe,

Sermon, 7.



Vho is it that is not astonished in considering the bottomlesse profunditie of Gods diuine Iudgements? Seeing Christ vpon the Crosse, altogether tormented, next vnto deaths doze, betrayed of Iudas, denyed of Peter, forsaken of the rest of his Disciples, persecuted of the Jewes, scorned of the Gentiles, every bodys fell from the faith, and even then a poore

L. iij.

Thiefe

The vij. Sermon

Thise opened his eyes and began to haue Faith, when all the world had lost their Faith. The others had talked with Christ, heard the Gospell his doctrine, sene his innocent lyfe, his exceeding charitie, his excellent wisdom, profound humilitie, and other his diuine vertues: his so great wonders, signes, and miracles, they had read the Prophets, studied the Scriptures, sene the figures, and all to be fulfilled in Christ, and yet for all this they beloued not on him, not onely whilest they saue him hang vpon the Crosse, but whilest he shewed himselfe glorious vpon the earth: and on the other part a Thise or robber being blinde and ignorant, without (peraduenture) euer hauing sene or read the holy Scriptures, without miracles, being with such great paine and sorrow vpon the Crosse, euen ready to dye, and seeing that Christ dyed vpon the Crosse, beloued that he was the Sonne of God, and hoped for Heauen by his meanes who hanging on the Crosse, said, My God my God, why hast thou forsaken me. It cannot be sayd but that his conuersion was a singular lyght and grace which he had from God: so that as his conuersion was the last miracle that Christ wrought vpon the earth, so it was of all other the greatest. He was a figure of al the elect, who are saued onely thorough grace as he was. He is set for an exaple to all the world, to the intent that none shoulde euer dispayre of the grace of God, seeing that a Thise, who for his wickednesse was punished euen with death, and for his vnglacionsnesse was crucified, is saued. Was it not a great matter, that in the same day, when Christ with so great zeale shed his blood, that then he opened the winndowes of his diuine treasures, and rayned downe grace in such aboundance, that a Thise was illuminated and is saued. The god Thise perceiuing that Christ with great pittie, prayed vnto the Father for those that crucified him, moreouer excused them with saying, that they knewe not what they did, wondering at this so great lone,

loue, hee tourned his eyes vnto Christ, and saue that he suffered so great euills without any perturbation: hee saue such pitifull teares fall from him to the ground, and such seruent and kindeled groanings mount from him vp to the Heauen: he heard his woordes so full of loue: he behelde such his gestures and diuine actes, such his wonderfull patience, profound humilylie, high wisdom, large loue, long perseuerance, and other his diuine vertues, whereby he was moued and stirred vp, (the inwarde lyght which was graunted him thorough grace being his guyde,) to beleue that this Iesus who suffered in such sorte, was the Sonne of G O D.

Christ regarded him with the eye of his pittie, and therefore hee was saued. It cannot be denyed but that the vertues, giftes and graces of the good These, were meruaylous at the first, as it is in the elect of G O D, soz that opening his eyes, he acknowledged and confessed, that he was wicked, and that he suffered iustlye soz his vngodlynesse, lyke as did all other sinners, wherefore approuing the woordes of God to be righteous, he sayed. We suffer iustly, we receiue guerdon according to our woordes: wheras the wicked with y euill These do say, if thou be Christ, saue thy self & vs, sozasmuch thou shouldst saue both thy selfe and vs. Hee also excused innocent Christ with saying, this man hath not sinned, he suffereth soz vs and soz our faults, being constrained therto by his owne mere godnesse and loue, wherefore we ought to giue him thankses, that in suffering soz vs hee would excuse vs before the Father. Where can hee done vnto a Lorde oz noble man nothing moze gratefull, then when hee were slaundered and accused of all his subiectes and countreyemen, that one would excuse him, defende him, and testifie of his innocencie and vertue, as the good These did, who vpon the pulpit of the Crosse, when there was none that durst say well of Christ, yea when euery one reuiled him, he with out all feare

The vij. Sermon

feare, preached forth openly his innocencie. Reproved also the naughty thiefe, saying, Dost not thou also feare God, and art vpon the Crosse and ready to dye? Afterward praying, he sayd vnto Christ. O Lord remember me when thou comest into thy Kingdome. As if he would haue sayd, when thou shalt be, I say not carnally of great authoritie in this present lyfe, for that thy kingdome is not of this world, but when thou shalt be in thy heauenly inheritance and glory, purchased for vs with thy precious blood, be mindfull of me, not of my sinnes, but of my weakenesse and frailtie, remember that I am thy creature, formed and created by thee vnto blessednesse, after thine owne similitude, remember that thou earnest downe from Heauen for me, that thou hast taken humaine fleshe vpon thee, that thou hast prayed, hast taken paines, and hast suffered tribulations thirtie and thre yeares, for me hast bene crucified, and for me shalt hold dye. Remember that I thorough the faith that I haue in thee, am thy brother and member. I craue not to be nexte vnto thee in thy kingdome, Justice would if I should be damned, but I know by faith that I shall not be damned, O Lord thou canst not forget that I am one of those for which thou sheddest thy blood, and sufferest so much, and which being thy companion vpon the Crosse, hath put all his hope in thee, for that he saw opened in thee the windowes of all diuine treasures and graces. His faith was great, seeing that in the time of greatest darknesse, & when all men closed their eyes against Christ, he opened his, and knew him to be the sonne of God. His hope also was nothing lesse, in hoping for heauen by his meane who hanged on the Crosse. Also his loue was great, seeing that he offered vnto Christ his heart, all his thoughts, his loue, his tongue & words, yea he offered himselfe wholly, being vpon the Crosse. What great strength and constancie was this in him, seeing that he being on the crosse in such great torments,

lifting

lifting vp his minde aboue himselfe, he remembred with
 how great loue of Christ, and with what temperaunce,
 he settled himselfe wholly vpon the good will of God;
 ascribing with great iustice, glozy & honour vnto God,
 to himselfe confusion and punishment, and correction
 vnto the wicked these: his prayer likewise was altoget-
 ther spirituall, soasmuch as he desired not things vici-
 ale and things which are below, neither prayed he for
 any other thing, but that he would loke vpon him with
 a pitifull eye. He craved that he might lye in his re-
 membzaunce and Christ promised him Heauen, saying,
 Verily I say vnto thee, that this day thou shalt be with
 me in Paradise. He added vnto the promise, this worde
 verily, to the intent that he might be assured thereof:
 as if he would say, be assured, that thou shalt be with me
 in Heauen as thou art with me on the Crosse. He reque-
 sted to be in his remembraunce, and Christ promised him
 Paradise: and when should he be there? the very same
 day: and with what company with Christ: and howe
 longe for ever: and to whom did he promise such great
 treasures: to a most vyle these, who for his wickednesse
 was hanged vpon the Crosse: and wherfore did he pro-
 mise him such a benefite: not for any merites of the
 these, but for his owne merites, and thorough mere
 grace. What answers did Christ make there? assure thy
 selfe that although thou hast bene euer hether to a wic-
 ked person, notwithstanding, I say not a thousand yeres
 hence, but euen this daye, and so forth into everlasting,
 where is not, was, nor shall be, but all that is present
 shall be: for that by and by thou shalt be with me, that
 am the Sonne of God in Paradise, inasmuch as thou
 shalt be in felicitie. And so distributing his dayly penny,
 he beganne at the last. It was no small priuiledge, that
 one so vyle a these, amongst all the other electe, was
 appoynted by God to suffer punishment vpon the crosse
 with Christ, and that he had grace graunted him to aske

A.

mercie

The viij. Sermon

mercie of Christ; when he in such aboundaunce shewed forth grace abroad: and to beleue that he shoulde receiue abundantly, seeing that the Chest of the treasures of Christ was opened. Let vs praye therefore vnto the Lord, that with the eyes of his pittie he would looke vpon vs, as he looked vpon this Thase, so that we may render vnto him all praise, honour and glory, thorough Iesus Christ our Lord, Amen.

Of the wonderfull conuersion of

Saint Paul.

Sermon, 8.



Albeit that God is wonderfull in himselfe, and is so also declared in his creatures, and especially in the Saints, yet in Paule he is declared mosse wonderfull. And this, bicause that whilest he was an enimie to Christ, and most earnest in seeking to peruert the honour of God, vpon a sodaine God conuerted him, and wrought so in him, that he was a most zealous setter forth of the honour and glory of God: Alther is to be noted, that as all creatures depend on God, so likewise they belong vnto him, and man so much y^e moze, as he hath a being moze noble: notwithstanding man thorough his malice & peruerse nature doth oftentimes resist against God, he tourneth his shoulders, & walketh y^e contrary way, with absenting himself every day moze & moze from him, as Paule did in times past, who with a meruaylous force, made hast & ran to seek y^e dishonour of God. And this, first bicause he was a young man, and his blond boyled in him, he was proude for that he was a Jew, & further of the Tribe of Benjamin, vnto whom Ierusalem fell by lot, & was the highest among y^e other. He was also of the sect of y^e Pharisees, who accounted themselves the best of all others, and moze.

moreouer he was a Citizen of Rome: so that it may be thought, if he were without the grace of God, he had reason to be proud. Forasmuch as he was learned in the Law, in that he had ben instructed by Gamaliel, brought up in Moses rightes, and thorough continuance of custome made as it were unchangeable. He sawe that Christ had bene, not onely by the Jewes but also by the consent of the Gentiles indged to the death and crucified, it seemed vnto him that Christ was contrary to Moses, and to the Law, wherefore with great violence he persecuted both him and those that beleued in him. Going to Damascus of his owne accord, he had gotten authoritie graunted him, to bring vnto Ierusalem, all those that confessed the name of Christ. He himselfe writing vnto the Galathians, confessed that hee had persecuted the Church of Christ exceedingly. It may be thought if he were terrible and violent agaynst the Christians, that the Disciples themselves also, after they had receiued the holy Ghost in such great aboundaunce, were asfraid of him: so that after hee was conuerted, comming to Ierusalem, and seeking meanes to be vnyted with the Apostles, Barnabas was saynt to bring him in, so great was the feare that they had of him. Before that hee was conuerted, hee breathed forth nothing but threatnings and death, as it is written. Ananias sayd vnto Christ: Lord I haue heard by manye, of this man, how great euills hee hath done to thy Saints in Ierusalem.

He would haue destroyed and utterly rased out the Church of Christ, if God had not preuented him: inasmuch as his wodnesse and anger was wonderfull, and of so much the greater force was it, as that he persecuted Christ, vnder a shew of godnesse, thinking blindly, that he did a great service to God.

The Apostles were not sufficient for to instruct him, wherefore hee sette him selfe agaynst CH R I S T: so that lyke as hee was according to the righteousness

The vij. Sermon

of the Law blameable, so he was most wicked, inas-
much as he persecuted Christ our righteousneesse.

In the meane while that Paule went with so great
anger vnto Damascus, Christ assaulted him by the
way, he bled vyolence with him, and by force conuerted
him. When Dauid had sinned, and God would conuert
him, he sent to him Nathan & Prophet, who shewing him
flatly his fault, caused him to acknowledge it, so he con-
fessed his sinne, and repented: but we doe not read that
he bled with him any vyolence. And lyke wise when he
conuerted that sinfull woman that fell weeping at his
feete, the god thereof, and many other sinners, the which
at the last recommended themselves vnto him: But as
for Paule, he called him, when he was most his enimie,
to giue vs to vnderstand, that those which be righteous
by the righteousnesse of the Law, as Paule was, be
greater enimies vnto Christ, then the wickedest peo-
ple in the worlde: wherefore Paule, not by ceremonies,
and fables, but heartely and in truth writing to Timo-
thie, called himselfe the greatest sinner in the worlde, and
this, because the righteousnesse of the Law was of all o-
ther most farthest off from grace, and most contrarie
thereto. Paule then being nigh vnto Damascus, was on a
sodaine wholly compassed about with a great light, which
came from heauen, in token of the great inwarde lyght
which he ought to haue, by that that he being assonied fel
vnto the ground, to note that he must fall from all confi-
dence in himselfe. And he perceined a voyce which sayth
vnto him, Saule, Saule, why persecutest thou me? It is
a pleasant thing when we be in extreme miseries, to be
called by our right names, of our true friends, & much
more of Christ, as Paule was. He repeated twice the
same name, not onely in token of the exceeding lonie he
bare towards him, & that he should consider, that he was
come nowe the seconde time for him, but to note
that Paule being in the profunditie of errorres,
lulled

Inlaid a sleepe vnder the shadow of the lawe, had neede
 of a singular calling so; to be awaked, and to the intent
 that he might open his eyes vnto Christ he sayd then
 vnto him, why persecutest thou me: knowest thou not
 that thou persecutest one who neuer offended thee: one
 that is thy friende, one that so; thee came downe from
 Heauen, one that dyed so; thee vpon the Crosse, & would
 dye a thousand times, if it were so expedient, persecu-
 test thou one so deere a friende of thine, that albeit thou
 hast offended him most highly, yet notwithstandinge,
 without any thy so;warde disposition, doth not onely
 pardon thee, but hath elected thee so; one of his p;ncipal
 Capitaynes: Then Paul sayde, who art thou Lord: as
 if he should say, I perceiue a voyce, I heare wordes, I
 seele that one talketh with me, but I cannot tell who
 it is. I haue read that God talked with Adam, with
 Noe, with Abraham, with Moses, with Samuel, & with
 many others, it might be that thou art God, thou which
 talkest with me: loke holue thou hast cast me to the
 earth sodaynely. Then Christ answered and sayde: I
 am Iesus, whome thou persecutest, with attributinge
 to himselfe all the hurt that was done to his elect. As
 if he woulde saye, reade my Gospell, consider all my
 lyfe, and thou shalt finde that it hath bene continuallye
 and alwayes, full of reproches, insampes, labours, per-
 secutions and crosses, and so; al this thou shalt not finde
 that euer I did lament mine estate: but so;asmuch as
 thou persecutest mine elect, whiche beinge soule of my
 soule, and heart of my heart, are to me more deere then
 mine owne lyfe, I cannot abide that thou shouldest per-
 secute them. If that be not sufficient which I suffer-
 ed by thee on the earth in thirtie and thre; yeares, but
 that thou wouldest I shoulde suffer more, wo;ke thine
 anger vpon me, and let my deere b;ethzen alone, who be
 so p;cieous and deere vnto me, & with mine owne death
 I haue giuen them lyfe. It is a hard matter so; thee to
 kicke

The viii. Sermon

kickē agaynst he prick. It is a thing very hard & dangerous to fight agaynst Christ, who vnto the wicked & to those that be rebelling agaynst him, is a rocke of offence and a stumblinge blocke: for that like as beasts when they stricke out their hoies agaynst a pike, do hurt themselues and not the pike, so thou Paul, if thou wouldest kicke agaynst Christ, at the last without preiayling against Christ, yea, with manifesting so muche the moze his glozy, shalt hurt onely thy selfe. Then Paul being by this time altogether inwardly chaunged, disposing himselfe to the good will of God, sayde: Lorde what wilt thou that I should doe? as if he should saye, I commit my selfe wholly into thy handes, doe with me what it pleaseth thee. O happie sicke man, seeinge that he committed himselfe into the charge of one so expert, able, and louing a Physitian. O happie lost flocke, seeing it is now fallen into the pitifull armes of the heavenly shepheard: Christ sayd then: arise vp and goe into the citie, and there it shall be tolde thee what thou oughtest to do. Those which were in his company, stode alonyed hearing the voyce, although they vnderstode not the worde, and seeinge nothing. And Saul arising from the earth, opening his eyes, saw nothing, in token y he was altogether lifted vp and rauished vnto God. Then leading him by the hande they brought him vnto Damascus, where he was afterward instructed by Ananias. Then being perfectly illuminated, he sawe how greatly blinde his prudence had bene, his wisdom folish, his pietie vngodly, his righteousness vniust, his godnes mischieuous, his charitie cruell, his innocencie spotted, & all his vertues full of vice. Then putting off utterly y olde Adam, he clothed himselfe with Christ, & countinge himselfe of no reputation, he was transfozmed in God. And like wise Christ made of him a glorious and diuine conquest, inasmuch as where he went to attach the eldest of God, he himselfe was attached of Christ. He woulde haue

haue bound them, & himfelfe was bound with the golden
cheines of charitie: brought vnto Hierufalem, & was euē
rauiſhed and liſted vp vnto the third heauen: he woulde
haue impriſoned them, and himfelfe was ſhut cloſe in the
god will of God: he would haue ſlayne them, & he was
mortified vnto the world, & made liuing vnto God. His
conuerſion alſo was wonderfull, not onely becauſe
Chriſt ſtayed him on a ſodain from ſo great an anger &
violence, with which he went to the diſhonour of God:
but mozeouer conuerted him, turned and dzew him vn-
to him, with great force: ſo that he conducted him to the
top & height of all vertues, in ſuch ſort that concerning
his following of Chriſt, he ſayd: We ye like vnto me, fol-
lowers of Chriſt. I know not who could moze haue de-
ſpiſed the world & his owne righteouſneſſe, ſeing that
he accounted for dounge, euery thing y was without
Chriſt. Who is it that hath for Chriſt ſo deſpiſed this
preſent life, as Paul did: who ſayd, I deſire to be diſol-
ued, and to be with Chriſt. And as concerning mortifi-
cation of the olde Adam, he ſaid, I chaſtiſe my body and
bryng it in ſubiectiō. He was crucified w Chriſt, wher-
fore he ſayd, w Chriſt I am nailed vpon the croſſe. Ther
was none of y Saints y toke ſo much paines for Chriſt
as he did: he himſelfe witing to the Corinthians ſayd, y
he had laboured moze abundantly, the al y other Apoſtles.
He was ſo inamourēd on Chriſt, y he was ready & pre-
pared, not onely to be taken & bound for Chriſtes ſake,
but alſo to dye: yea, he ſaid, God forbid y I ſhould glozie
but onely in y croſſe of Chriſt. His glorious Enſignes,
were y markes of Jeſus Chriſt, which he beare in his
body. And his glozpe was the witneſſe, not of men, but
of the holy Ghoſt, and of his owne conſcience. When
he was for Chriſt reuiled, apprehended, bounde, and
impriſoned, hee accompted himſelfe moſte happye,
then when he was taken vppe to the thirde Hea-
uen.

Waiting

The viii. Sermon

Writing his Epistles & being willing to give authoritie to his word, he called himselfe most often Paul in bondes for Christ, adiuſing himselfe greater, when hee was imprisoned for Christ, then if he had bene in y^e most high throne and seate of dignitie in the world. His sayth was certeyne, wherefoze he sayde, I runne not as to an vncerteyne thing, his hope was stedfast, wherefoze he sayde, we are made safe thorough hope: and his charitie was perfect, therefore he sayd, who shal seporate me fro the loue of God? he had such zeale and loue of soules for the honour of God, that he desired to be accursed from Christ, for the glozy of God and y^e saluation of his brethren. He was euer fired with his heart and minde in heauen, wherefoze he sayd, our conuersation is in heaue. And for all this he was so humble, that he called himselfe the least of the Apostles, unworthy the name of an Apostle, bozne out of due season, and nothing, yea, the chiefest sinner of the world. Paul was a spirituall temple of God, in which he wrought wonderfull things. And what neede I say moze, he was an instrument of Christ, and a vessell elected to publish all abroade the name of Iesus, & to suffer for him. Seeing then y^e from the bottomlesse gulfe of his sinnes, he was ransomed vp even to the thirde heauen, & enriched with so great light, vertues, giftes, and graces, so that in him is beresied that which was asofersayd, that whereas sinne doth abound, grace doth superabound. Let vs set this glasse before our eyes, not onely to the intent that we may neuer dispayze, but also, so that following him in all good thinges, we may render vnto God all prayse, honour and glozye, thorough Iesus Christ our Lord.

Amen.

The ende of the Sermons of Hope.

¶ What thing it is to loue God.

Sermon. 1.



Here be some who forbicause they saye that they loue God, doe thinke that they loue him sufficiently, but God is loued with the heart, not with wordes. To loue God is an other manner of thing then onely to say, I loue GOD.

Some other bicause they fast, giue almes, praye, and doe lyke woꝝkes, doe thinke that the doing thereof is a louing of God. But loue consisteth in the heart, not in the handes, albeit by the woꝝkes, it is declared & made knowne. Such outwarde woꝝkes may be done by hypocrites, and by such as be not in loue with God: and when they are done also by those which loue God, notwithstanding, albeit those outward woꝝkes do grow of loue, they are not therefore loue it selfe, but the effects thereof. Also those be deceyued which bicause when they talke haue a feeling of that they talke, when they read or meditate on any deuout thing, haue a certeine tast, and doe feele a certeine pleasaunt sweetnesse therein, do beleue that the hauiug of such lyke tast and feelings, is the louing of God: but sozasmuch as such like pleasure and tasting, is many times graunted, not onely to the imperfect, but also to the wicked, the which be not in loue with God: therefore such sensuall appetites and effects, be effects of the flesh, and not of the spirit. It is very true, that they which loue God truly, for that they feele with the spirite that they be of the elect, that God loueth them, that he is theys father, and that he hath a singuler care of them, wherefoze they haue in theys heartes as it were alwayes, a certeine ioyfullnesse, hpy sincere and pure: they take pleasure to reason of God, to
 heare

The first Sermon.

heare his woꝛde, to read the holy Scriptures, to behold his diuine goodnesse, and to pray & do other good woꝛks, yet notwithstanding this pleasure is not loue it selfe, but the effect of loue. To iudge God of greatest price, to esteeme him, to account him deere, to set moze by him then by all the woꝛlde, and himselfe, they all be effectes of loue, but not loue it selfe. And so likewise, although y love of god, making vs of no reputation in our selues, transformeth vs in God, and that in such sort, that esteeming nothing good but God, we account our selues and all other things nothing woꝛth, except in that that they may serue to the gloꝛy of God, notwithstanding this abiding our selues, and transforming in God, be not loue it selfe, but the effectes of loue. Also those doe deceiue themselves, which soꝛ that they haue a desire to goe vnto heauen, soꝛ they owne felicitie and profite, doe beleeue that this desire is the louing of God, and in verie truth it is but an effect of selfe loue, contrary to y loue of God. It is very true, that the desire of going to heauen soꝛ the gloꝛy of god, is no effect of selfe loue, neyther the very loue of god, but an effect thereof. Likewise also to loue God bicause he hath giuen to the, good to the, oꝛ bicause thou hopest y he will giue to the riches, children, honours, pleasures, and other benefites, is in truth no louing of God, but of thy selfe. And in like sort also, soꝛasmuch as GOD hath plentifully all benefites, therefore seeing that in himselfe cannot desire any good thing, if the louing of god were to desire any good thing in him, God coulde not be loued. It is very true, that we may and ought to desire it, not that GOD is moze gloꝛious in himselfe, bicause this is impossible, but that he is moze gloꝛious vnto the woꝛlde, with his gloꝛy by creatures, being made manifest and famous. But this desire is not the louing of GOD it selfe, but an effect thereof. Neyther is it the louing of

of God to be gladde and reioyce together of his benediction, because that all this groweth of the loue which we beare him, but it is not loue it selfe. Loue is a thing much, dearer vnto vs. And so also the loue of G D D is not that liuelye and spirituall, knowledge, taste, and feeling, that we haue of G D D, yea loue groweth of it selfe, inasmuch as, for that lyuely with the spirite. we doe feele his godnesse, therefore we doe loue him.

Wherefore it is to be noted, that loue is a thing so inward to vs, that albeit we do loue, yet notwithstanding we knowe with great difficultie what loue is, and with greater difficultie can we expresse it. So that lyke as it is an easie thinge to knowe that G D D is, but verie harde to discerne what manner of one he is: so it is easie to loue, and to knowe that loue is, but to vnderstande and expresse what manner of thing it is, that is a most harde matter. And for all this I thinke to expresse it. Loue is nothinge els but a certeyne inclination which we haue to thinges. Lyke as the naturall loue is none other but a naturall inclination, whiche all creatures haue vnto theyr owne being, whereoff it groweth that they naturallie haue a longinge after, doe desire, and are moued to seeke all those thinges which do preferue it.

In lyke sorte, sensuall loue is an inclination which all lyuinge sensibly creatures haue vnto pleasure, whereof it groweth that they desire and be moued to seeke for those thinges which woulde cause it, as meate, and other things whereoff pleasure groweth. And lyke wise humane & reasonable loue, is nothinge els but an inclination which men haue vnto honestie, whereoff it groweth that they desire and be moued to seeke for vertues, be pleased and delighted therein.

Nowe the true and spirituall loue of G D D is nothinge els, but a spirituall inclination whiche the Sayntes haue vnto the glorie of G D D,

E.g.

the

The second Sermon

the which groweth of a lively feeling that they haue of the goodnesse of God, & of this inclination groweth that they long for and desire to honour him, and that he may be honoured of all creatures. They are moued to honour him in such sorte as they can, and doe seeke that he may be also honoured of others, and so they come to thewe forth actes of loue, they reioyce together and be delighted in all those thinges which make to the glozpe of God, wherefore they take pleasure in all the good workes that be done, and likewise also doe seeke to haue every day more light of the goodnesse of God. But it is to be vnderstande, that seeing such inclination is altogether spirituall, it is not found in carnall men, but only in those, who being regenerated thorough Christ, be spirituall, wherefore they alone do loue God in truth, those which are by hauing sayth bozne agayn, those the more, which haue the greater sayth. And so much as God, as he that hath in himselfe the fulnesse of all perfection, hath no inclination to creatures, therefore he loneth them not in such sorte as he is loved of vs, yea, the loue which God beareth to creatures, is none other but a willingnesse to doe them good effectually, for as longe time as he thinketh good. But let vs praye vnto the Lord that he woulde make vs seele his loue, to the intent that we may render to him all praise, honour, and glozpe, thorough Iesus Christ our Lord, Amen.

¶ How God alone ought of vs to be loved.

Sermon, 2



God is an object to loue, so that it onely ought to moue vs to loue & which we loue: wherefore we ought to loue nothing but & which is god: & for this cause, according as Christ sayd, God alone is good in truth, therefore he onely ought to be

be loued. In him alone is the true beautie, by the which things are loued, the true Charitie, wisdom, mercy, and all other vertues, which can moue & stirre vs vp to loue: inasmuch as the vertues that be found in creatures, and likewise þ beautie, are no true vertues nor true beautie, but shadowes a farre off, and Images of the vertues & beautie of God: yea God alone is he, who is in truth, wherefoze he onely ought to be loued. Creatures haue not any true being, but shadowed, wherefoze God sayd vnto Moses, I am that I am: as if he would saye, Goe downe vnto Aegypt to deliuer my people without feare, for that creatures bicause they haue no true being, they can-not without me doe the any hurt nor yet helpe the, but I alone am he, who for that I am in truth, can doe the both good and euill. And although when we be loued, that loue procureth vs to loue them againe which loue vs, yet bicause we be not loued in truth of any but onely of God, from whome alone we must acknowledge to haue all our beautilnde, therefore him onely we ought to loue. Wherefoze as God is þ first beginning of al our beautilnde, so also he ought to be our last end, vnto whō we ought to goe w al our loue, with which in him alone we ought to stablish our selues: as he himselte commaunded saying. Thou shalt loue the Lord thy God, with all thy heart, soule, minde, strength, and vertue. Therefore God willing to haue of vs all loue, as is conuenient he should, layeth hard to our charge, & we ought not in any wise giue part therof to creatures. Thou wilt saye God hath commaunded & we loue our neigbbour as our selues, wherefoze we ought not to loue God alone, but also creatures. I aunswere and say that Christ sayd also, that he which hateth not father & mother, children, brothers, sisters, and moreouer himselte, can-not be my Disciple: and how shall it be possible that we hate them, and on the other side, being our neighbours, that we loue them as our selues, seeing that hatred is contrary to loue?

The third Sermon

For the understanding therefore of the truth, it is to wit, that nothing in truth is loued, but onely that thing in which loue is stedfastly fixed and set: and in lyke sort there is in truth no hatred, but onely that, in which hatred is fixed and bounded: and bicause that like as the waters runne all into the Sea, neither doe they euer rest untill they come thether, so God, for that he alone is in truth god, our first beginning and last ende, our loue passing by creatures, ought not to be stayd in them, but wholly to be directed euen vnto God, and to rest in him: wherefoze he alone in truth ought to be loued. And likewise also, forasmuch as sinne onely is in truth naught and filthie, therefore it alone ought to be hated: so that albeit our hatred passe by creatures, it ought therfoze not to be stayd in them, but to be directed vnto wickednesse, and there onely to rest. And to vnderstand this the better, I will bring an example of a perfect Christian, whose heart if thou saluest, thou shouldest see that his loue is wholly vpon God: and yet for all this, he loneth creatures, with-out staying therefore his loue in them, yea he loneth them not, but for the glozy of God, & inasmuch as they serue to make it manifest: so that such a one might say vnto God the same wordes that Augustine sayde in time passed, O Lord when I loue and creature, I loue not that creature, but thee, for whose loue I loue it. Although the spouse, doth loue & gifts of hir husband, she doth not therefore staye hir selfe with hir loue vpon them, but onely doth loue them for his sake & gaue them, and bicause they serue for his glozy and credit: in lyke sort the true spouse of the Sonne of God, doth not loue, account precious, nor esteeme the benefites of God for the worthinesse of them onely, nor yet for hir owne gayne, but only for being giuen of God, and for that they serue to his glozy. Likewise also a good Christian hateth no persons, but for their wickednesse, which he to & dishonour of God, bearing by him most highly loued, so that
his

his hatred is not fixed in the creature but in the sinne.
 We ought therefore to loue God with all our heart, and
 that with staying our selues with al our hopes vpon him:
 and we ought to loue our neighbours as our selues, with
 out establishing in any wise our loue vpon them, but w
 loving them onely for the glozy of God, and inasmuch
 as they serue to the making of it manifest. We ought al
 so to hate our neighbours, our parents, and our selues,
 as Christ sayde, not with staying our selues with hatred
 towarde them, but towarde their vices and sinnes: in
 asmuch as we ought to hate them onely, for that they
 being carnall doe hinder vs, draw vs backe, make vs
 slacke, & suffer not vs to make famous the glozy of God.
 Like as then there is one onely God, so he alone ought
 to be loued; and as al other things be of God, so onely for
 him they ought to be loued. Al the creatures together be
 not worthy of our loue, which is fit for none but God.
 And al this of our loue which resteth in creatures, is lost.
 God as he who is zealous ouer vs, will haue all our loue
 for himself: of other things that we haue he is content
 that we should communicate & giue vnto others, so that
 it be to his glozy, but loue he would not, that should giue
 vnto any but him. If we loue men, for that they be our
 kinnsfolkes, be lyke vnto vs, and come of the same blood
 that we doe, such loue is naturall and not vertuous.
 If we loue them for their beautie, and there-in doe
 establish our selues with our loue, in such a case that is
 a lasciuious loue. If we loue them for profite, & lone pro
 cedeth of conetousnesse: if for dignitie or honour which
 we looke to obtaine, that loue commeth of pride: If also
 we loue the, so that we hope that they shall serue for our
 saluation, and so that we trust by their meanes to goe
 vnto Heauen, which we desire onely for our owne felici
 tie, without hauing respect to the glozy of God, this
 also is wholly a wicked and carnall loue.

But

The third Sermon

But now this truly is a loue, bright, sincere, pure, spirituall and of Charitie, when we loue our selues & creatures, onely for the glory of God, and onely when they doe serue, or be to serue to the manifesting thereof.

True Charitie then, as Paule did write, seeketh not the things that be our own, but the glory of God: yea it is a vertue that is most woorthy, most high, most pure, and altogether diuine, holdeth the eyes alwayes open, steadfast and fixed on the glory of God, and albeit sometimes, as that which is most pitifull and humble, it debaseth it selfe, to helpe the neighbours, it is not therefore stayed in them, but immediately with exalting it selfe on high, it returneth to the glory of God: yea, for that Charitie maketh vs of no reputation in our selues, and transfuseth vs in God, therefore it maketh that not seeing vs any more in our selues, but onely in God, we cannot any more loue vs in our selues but in God alone. Let vs pray vnto God then that he would giue vs that loue, to the intent that we maye render vnto him all praise, honour and glory, thorough Iesus Christ our Redeemer. Amen.

With how great loue God ought
to be loued,

Sermon. 3.



As much as godnesse is such, that being obiected to loue, it ought to be loued, and so much the more, as it is the greater: seeing that Gods diuine bountie is infinite, it ought of vs to be infinitely loued, as it is loued by diuine will: yea we ought infinitely to loue God, not onely because of his infinite godnesse, but also because of his infinite beautie, wisdom, power, mercie, charitie, righteousness, and for every other his infinite vertue and perfection. And moreouer, for that loue ought to be reciprocal, in our

our louing of God with infinit Charitie, as he loneth vs, we ought to lone him againe with an equall lone, therefoze with a lone that is infinite, yea and with a greater if it wer possible, seeing that in louing vs he first beginneth. We can-not say that he hath not shewed vs his lone with effectes infinite, seeing that he hath giuen vs his sonne vppon the Crosse, himselfe in him, with al his diuine graces and treasures, and his owne spirit. Wherfoze whereas other vertues, soz that they haue soz they obiect meanes, doe consist in a certaine mediocritie, so that it is a vice, not onely the failing oz want of that mediocritie, but also the excesse thereof: Charitie lyke as Faith and also Hope, soz that they haue God our last ende soz their obiect, and therefore be called Theologi- call vertues, doe not consist in that mediocritie: inas- much as God cannot of vs be loued too much, as also we cannot trust in him ouermuch, nor put too much confidence in him, yea we doe euer sayle in louing him, belie- uing in him, and putting our truste in him as wee ought. The meane to loue God, is to loue him without measure, and if it were possible infinitely. We be then bound, and that by many respects, not onely to es- timate moze of God then of infinite worlde, if there were infi- nite, and to spende our lyfe soz God infinite times, if in- finite times, we should arise againe, but also to loue him wth an infinit lone. Thou wilt say, is it possible y^e we loue God with an infinite lone: seeing y^e our will is finite, li- mitted & bounded, therfoze we are not bound to loue him with such lone. I aunswere and say, that like as if thou hauing lent vnto one a thousand Crownes, and the time being come in which he ought to paye th^e them againe, thou couldest not haue them, and this because he is come into pouertie thorough meanes of his great household, in such a case if the sayd man seeking about to his kin- folke and friendes, should vse all possible diligence soz to haue it and pay it to th^e, and at last could get but one

p.

Crowne

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Crowne thereof, and this alone he payed the, tell me in such a case, albeit he could not pay the the thousande Crownes, should this be for this that he was not bound to pay the them: surely no, but he should remaine and be in any wise bound, albeit he could not then pay them. And that the truth is so, is most certaine, inasmuch as if one should euer become rich, he should be bound to giue them the, not by any new Obligation, but by that olde, the which did alwayes continue, and was neuer cancelled, albeit it hath lyen hidden for that time, in which he was not able to pay them, wherefore thou oughtest not to cause him to be cast in prison, seeing that he could not pay them, and that it was without his fault: so lyke wise, if we cannot render vnto God infinite loue, but onely a very little, for this cause, not that we are not bound thereto, so that if it were possible that God should make vs so perfect, that we might loue him with an infinite loue, we should be bound to loue him infinitely, and not by any new Obligation, but by the olde which lasteth euer. It is very true that it lyeth hidden, seeing that we be not able to loue him with an infinite loue: wherefore although we doe not loue him with such great loue, he will not for this caste vs into the prison of Hell: so that we loue him as much as we are able. And if thou wouldest say, that God hath dispensed and vnboude vs of this Bonde of louing him with an infinite loue, seeing that we are not able to obserue it. I will say, that if this our Bonde depended onely on his diuine will, he might dispencc with vs and vnbinde vs, but it dependeth on his infinite goodnesse, wherefore lyke as God can not take away any thing from his infinite goodnesse, and yet be infinitely god, so he cannot vnbinde vs, that we should not be alwayes bounde to loue him with infinite loue, as is fit for his infinite goodnesse, and is our due, to doe although we cannot. And here it may be seene, not onely howe great the goodnesse of God is, seeing that

whereas

whereas an infinite loue is due vnto him, he is contented with a small loue, but also how great our imperfection is, seeing that infinitely we doe faile of doing that which is conuenient for vs to doe vnto G O D. Albeit God doth not impute vnto vs such a defect and sinne, neither doth he punish vs therefore, seeing that we cannot loue him, as much as for him should be conuenient. But thou wilt say, I would know with how great loue I am bound to loue God, so that in me there may be no fault vnto me imputed, and so I might be damned. I aunswere that we are bound to loue him with all our heart, soule, and minde, neither can it be sayde, that God in saying, Thou shalt loue God with all thy heart, soule and minde, did not commaund that we should loue him whilest that we are in this present lyfe with so great a loue, but that he would onely shewe vs what we should doe when we shall be in Heauen, as some haue said heretofore, inasmuch as Christ sayde contrariwise, that this was not onely a commaundement but the chiefest. For yet can it be sayd as the Papistes say, that to fulfill and obserue this commaundement, it is sufficient that we giue vnto God one part of our loue, so that it be the greatest part: and that we loue God alone, more then all other things; and this first, because God is of the contrary will in commaunding vs that we should giue all our hearte and thereby all our loue: the which also he repeated with many wordes, diuers wayes, to the intent y we should be inexcusable. And to expound, thou shalt loue God with all thy heart, that is with parte, is not to declare the worde of God, but to depraue it, and to gainsay it. For that they haue against them, Basil, Origene, Augustine, Bernard, Gregory, Nicene, Hugo de santo vittore, & many other holy men, all the which notwithstanding with diuers wordes in expounding this commaundement, haue sayde, that we are bounde to giue vnto G O D all our loue.

P. y.

Thou.

The. iij. Sermon

Thou wilt say, if it be so, we must be all damned, inasmuch as there is no body, which giueth to God all his loue, yea whilest that we be in this present life, without a singular priuiledge, we cannot doe it, for that since the sinne of our first parents, thorough the concupiscences that be in vs, we be hindered and slackted from the loue of God, and in such sort, that we do neuer loue him with all our loue, yea some parte of our loue doeth alwayes abide in the earth. Now to this I answer and saye, that the commaundement of diuine loue is in it selfe righteous, honest and holy: and if we be unable to obserue it, this is thorough the faulte of man which sinneth, wherefoze such sinne God iustly may impute vnto vs, and for it punish vs, and for all this, seeing that God by the obseruance of this commaundement, and of his diuine lawe, coulde not iustifie and saue vs, he hath chosn to iustifie and saue vs, thorough grace, and thorough Christe, to the intent that as by the disobedience of Adam we be lost and destroyed, so by the obedience of Christ we should be made righteous: Wherefoze if we would be iustified and saued, we ought not to seeke our saluation or righteousness, by way of obseruing the Law, inasmuch as by it in Adam we being fallen into the ignorance of God, and the concupiscence of worldly things, cannot obserue it, but ought to seeke for grace in Christ, with uniting our selues vnto him by Faith. And then feeling in Christ the diuine bountifullnesse of God, we shall loue him aboue all other things: although we cannot loue him with all our heart, yet such sin shall not be imputed to vs. Our obligation then wherein we are bounde, is not onely to loue God aboue all other things, with holding him in price and estimation moze then all treasures, pleasures, honours, dignities, Paradises, and our owne life, but to set all our loue vpon him, and mozeouer to loue him with all our heart, soule, minde, strength and vertue, yea if it were possible to loue him

him infinitely, with applying al our force to this ende.

Let vs therefore praye vnto the Lord, that he would giue vs grace to loue him, as we are bounde to doe, to the intent that wee may render to him, all prayse, honour, and glozpe, thorough Iesus Christ our Lord. Amen

¶ With what manner of loue, God ought of vs to be loued.

Sermon. 4.



God ought to be loued of vs, with a pure & sincere loue: that is, bicause that he is good in himselfe, and not bicause he is good vnto vs. Forasmuch as he that loueth God, bicause he hath receyued, both receiue, or hopeth to receiue some temporall benefit, or poyntall, or spirituall, suche a one, in that case loueth not God, but himselfe, seeing that he bounding out loue in himselfe, is desirous of y^e forsayd benefitts, willing that God should serue them, as a vile instrument to let them haue their purpose. As the kingly or principall floudes or riuers without losinge their name, or neuer stayed untill they be ioyned to the Sea, but alwayes running, do draw with them al other riuers which enter into them, so lykwise a true spirituall loue, although it passeth by the creatures, is not stayed in them, yea, drawing with it all our affections, it directeth the course euen vnto God, and there alone it resteth. We cannot without iniurye and despising of God, forsake God with our loue, and stay our selues vpon his gifts. Wherefore as God loueth vs with a sincere & pure loue, so y^e all whatsoeuer he hath wrought and shall worke, is wholly for our benefit, and not in any sorte for his owne gayne, seeing that hauing in him the fulnesse of all benefittes, wee cannot be profitable to him in any sorte, we cannot shewe him the least

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plea-

The iiii. Sermon

pleasure that is, no; make him in himselfe more glorious then he already is, forasmuch as his glorie & felicitie is infinite: now we ought thus to loue God without respecting in any wise our selues, and thus to worke and doe all for his glorie. So that as when it was told Iacob that in Aegypte were many treasures, and that Ioseph his son was chiefe gouernour ther, he answered, I haue inough that Ioseph my son is yet alyue: as if hee had sayd, I care not for, neither desire the treasure of Aegypte, but as one that haue all my loue in Ioseph, it sufficeth for my perfect felicitie, that he lyueth, and that I may see him in that glorie: even in lyke sort when it is sayde vnto vs, that in heauen be so great treasures, pleasures, and felicitie, and that Christ is the LORD there, if we had all our loue in God, as we ought, we would aunswere, we care not for our owne pleasures, no no; for heauen in any other sort, but as we may serue to the glorie of God: it is sufficient for vs, for our most perfect felicitie, that Christ lyueth in his elect, that he reigneth, that the glorie of God is made manifest thorough him. And there it may be sene howe that many doe deceiue themselves, which doe thinke that men are bounde to loue God so much the more, as they haue receyued more or greater benefites at his hande, as though they were bound to loue God, not for that he is good in himselfe, for that he is good vnto vs, and because he bestoweth benefites vpon vs. And I say that if it were possible we should be, and had neuer receiued any benefite at the handes of GOD, we shoulde be bounde to loue him nothing lesse, then nowe that we haue receyued so great benefites of him: and this, because we ought to loue him, for that he is good in himselfe, and not for that he is good vnto vs: and bestoweth benefites vpon vs: and this is properly to loue him.

Seeing then God is infinitely good, he ought of all
men

men be most perfectly loued, therefore equally to his goodnesse. It is very true that those vnto whome GOD doth make himselfe knowne wyth greater goodnesse, and with bestowing on them moze graces and greater benefites, although they be not bounde to loue GOD wyth greater loue then others, sozasmuch as all are bounde to loue him with a most perfect loue, yet vnto that moste perfect loue, they are so much moze bound then others; as by those greater benefites they are stirred vp to loue him, the which if they doe not, they sinne moze grievously. And this is it which CHRISTE willed, when he sayde, that he to whome much was gyuen he was bounde greatly to loue.

And lykewise the seruauant that shall haue had greater lyght of GOD, and of his wyll, and shall not haue loued him, nor done his will, shall be grievously beaten, because his sinne is greater, and this not soz that others be not equally bounde to loue god, as wel as he, inasmuch as all men be bounde to loue him most perfectly, wherefoze equally, but soz that suche a one, vnto whome is so much the moze bound then vnto others, as he is moze stirred vp thereto, and inasmuch as he hath moze lyght and moze grace, therefore moze meanes howe he maye loue him. We all be therefore bounde to loue GOD with a loue most perfect, sincere, and pure, albeit to such a perfect loue, he is moze bounde that hath receyued moze graces.

Let vs praye vnto GOD therefore, that with extinguishing in vs all selfe loue, he woulde giue vs a supream lyght, to the intent that tastinge with the spyrite his great goodnesse, and louinge him with a sincere and pure loue, we may render vnto him all prayse, honour, and glorie, thorough Iesus Christ our Loyd. Amen.

When

The v. Sermon

¶ When God ought to be loued.

Sermon. 5.



As much as onely wickednesse ought to be hated, and in God is no wickednesse or fault, that God ought not at any time be hated: and he that should hate him but onely the twinkling of an eye, should commit a most horrible sinne. Also the creatures ought neuer to be more esteemed then God, inasmuch as lyke as Christ sayd, he that loueth his Father, his Mother, his sonnes, his daughters, or other thinges more then him, is not worthy of him, yea, he is unworthy. He then which loueth and esteemeth more his parents, rayment, pleasures, honours, dignities, himselfe, or creatures, then God, although it were but a moment of time, both sinne, & inasmuch as God excēdeth in perfection the creatures, in so much doth he offend in iudging him inferior to them: he sinneth then infinitely, like as God in godnesse doth excēde them infinitely. We also ought neuer to account God equall with creatures, yea, he ought not onely be exalted aboue them all, but he alone ought of vs to be loued, and that with al our heart, soule, minde, strength, and vertue. And if thou wouldest demaunde. when we are bound to loue him so, the Papistes do say, with deceiuing therefore themselves and others, and say, that the commaundements negative do binde vs alwayes, and for all times, but the commaundementes affirmatiue doe binde alwayes, but not for all times. As for example: for that not to steale is a commaundement negative; we be alwayes bound with this commaundement, and moreover bound to obserue it thorough euery moment of time, so that it is not lawfull for vs at any time to steale. But on the other side, forasmuch as the doing of a liues is a commaundement affirmatiue, therefore albeit we be neuer free from this precept,

precept, but are alwayes bound to obserue it, we be not
therefore bounde to obserue it thorough all times: for as
much we are not bounde to giue almes at all times,
and continually, but onely at certeyne times, that is,
when we be able, and see our neighbours in neede. Now
they saye lykelike, that saying not to hate God, is a
comandement negative, it bindeth vs alwayes, and
thorough all times, in such sort, that continually and for
euer it shall not be lawfull, by any moment of time to
hate him, but sozasmuch as to loue God is a comman-
dement affirmatiue, therefore albeit we shall neuer be
unbounde from this commaundement, we shall not be
therefore bounde to obserue it thorough euery moment
of time, but onely when it shall be needefull. Then ac-
cording to theyr saying, we be not bounde to loue God,
but when it is needefull. And if this neede shoulde ne-
uer happen, yet in any wise they saye, that we shoulde
be bounde to loue him sometimes, soz that a man could
not be without the dispising of God, & without sinne, if
he did not once loue God all his lyfe longe. And if thou
wouldest aske at what time God ought to be loued,
they will aunswere, that on the Sabbath and festi-
uall dayes: and this not onely to the intent that we
dispyse not God in not louing him at any time, but al-
so bicause we are bound to sanctifie the sabbath daye,
which we cannot doe being Gods enemyes, where-
fore on that daye we ought to reconcile our selues vnto
God, to be soz together thorough his loue soz that we
haue sinned, and therby we are bound to haue towards
him an act of loue. It is sufficient therefore to a Chri-
stian, according to their diuinitie, that soz to obserue the
chiefest comaundement of the law, & of the loue of God,
that onely the Sundayes & holydaies, had towards God
an act of loue, with exalting him aboue all other things,
albeit it were but soz a smal moment of time. Thus they
say, & their most holy and innocent Church hath decreed.

Z.

But

Ochino, B.

18769

The v. Sermon

But first, whereas they saye, that we are bound to loue God, onely when it is needful, I would that they would tell me what they meane by this saying to be needful. If they meane that lyke as we are not bounde to giue almes, but when our neighbours haue neede thercoff, so that we be not bound to loue God, but when God hath neede of our loue, it is certeyn that we should neuer be bound to loue him, seeing that God shal neuer haue neede of vs, nor of our loue. Thou wilt say, that albeit God hath in himselfe the fulnesse of all good thyngs, and is in himselfe most perfectly happy & glorious, wherfore hath not, neither can haue neede of vs, yet notwithstanding for to make manifest vnto thee our God, his glorie, & to the intent that he may not be dishonoured, it is needful that we loue him, and that with effectes we shewe vnto him our loue: as if thou seest one that blasphemeth God, then it is time and needfull that thou loue him, and that for his loue thou art moued to repproue and correct suche a one: the lyke I say of all other iniuries which thou seest done vnto god. In lyke sort if y thou seest thy neighbour be in any necessitie, then it is time also and needful that thou loue God: & that for his loue thou be moued to prouide for him, and so in other cases we are bound to loue God, when such necessities doe happen. And I say, y for as much as God is alwayes most perfectly good, pitifull, righteous, wise, omnipotent, and most excellent, therfore he ought of vs to be most perfectly loued alwayes. And so much the more, as that continually & at all times he loueth vs with an infinite loue, & bestoweth benefites vpon vs. And the commaundements affirmatiues, in respecting the inward act, doe binde alwayes & thorough all times, as wel as the commaundements negatives do: so y lyke as although we are not bound to giue almes at all times, but only when our neighbours haue need theroff, notwithstanding we are bound alwayes & thorough all times to loue them inwardly. In like sort also, albeit we are not bound

bound alwayes to praise GOD with voyce, but onely
when it should be expedient for to stirre up our selues
or others to giue gloze vnto God, yet notwithstanding
we are bound to loue God alwayes & continually with
all our heart. We ought also, not only on the Sundayes
& holydayes, but at the time of our life, & every moment
thereoff, sanctifie him, with making him thine in honour
of his maiestie, soasmuch as to this ende onelye it is
graunted vs from God. Neither is it without iniurye
done vnto him when we faile of that high & perfect loue
which is fit for him. And although y^e whilst we be in this
present lyfe, without a singuler priuiledge & grace we
rannot loue God continually, as also we cannot loue
him with all our heart, soule, & minde, notwithstanding
for this cause it is not fully set downe, neyther can it
be sayd, that such loue is not conuenient for God, nor our
duety to doe. Therefore if we would alwayes vnder the
lawe, we should be alwayes, as Paul hath writt, subject
vnto malediction, so y^e we could in no wise be iustified,
except by grace we go vnto Christ. And here it may be
seene, how that the opinion of them is false, which say y^e
we be not bound to loue God alwayes: and in the last
may be seene y^e they be very intricate, by willing to de-
termine and appoint the time, in which we be bound they
say, bound to loue him. This their opinion, is nothing els
but an imagination of theirs, without any foundation of
the holy Scriptures: & a thing I mented to this end, that
I would tell you. The Papists being desirous to holde a-
gainst the truth, that men may be iustified & saved thro-
ough their owne works, by observing the commaunde-
ments of God, & seeing there is none that loueth God
continually, & with all his heart, with depayning & ex-
pressly gainsaying y^e holy Scriptures, they be forced to
perswade men, that for observing the first and chiefest
commandement of the lawe, it is sufficient that at the
least the twinkling of an eye appar the sabbath daye,

The vi. Sermon

we haue in vs some act of loue towardes God, with ex-
alting him aboue al other things: and that this, thoough
our most and mightie fre will, is alwayes in our pow-
er. It is our duetie, to beseech the Lord that he would
heale and deliuer them from all such pzenesies, with
giuing them the light of the truth, to the intent that to-
gether with other the elect, they may render vnto God,
all prayse, honour, and glozy, thoough Iesus Christ our
Lord, Amen.

¶ If it be in our power to loue God, when and
how much we list.

Sermon. 6.

AS if an Eagle were without
wings, bound vpon the ground, woun-
ded and dead, it could not stirre it selfe,
not flye vp into the ayre, and if yet it
could flye, it could not direct the flight
vnto the Sunne, and if it could thether
direct the route, yet it could not flye alone it selfe:
euen so the soule thoough the sinne of Adam, beeing
without the winges of Christian vertues, bound vpon
the earth with carnall affections, & thoough sin woun-
ded and killed, cannot moue it selfe, be eleuated, nor flye
with loue on high, and although it could be eleuated a-
boue the creatures, it could not in any wise be directed
vnto God, and if it could be directed thether, yet it could
not with the winges of loue flye aboue it selfe, so that it
should loue God more then it selfe. Peraduenture thou
wilt saye that this is true, if we speake of our naturall
and sensall being, with which we can loue none but our
selues, and the thinges that be for our profite, commo-
ditie, delight, and honour: Wherefore with this loue we
doe not loue God, but for our owne gayne, and inasmuch
as he bestoweth benefits vpon vs: which in truth is no
louing of God; but of our selues: but if we would speak
of loue procured by will, now with this we might, with
out

ont any other grace, loue God aboue all creatures, and moze then our selues : and the reason is this. There is none so wicked a person, that without other grace, doth not acknowledge and confesse that he is bounde to loue God aboue all things, wherefoze if he cannot loue God moze then himselfe and all creatures, as his vnderstanding doth shew and declare vnto him, his will shall not be free, and mozeouer he shall be naturally wicked, seing that it could not obey the vnderstanding. I aunswere & say, that as Paule did write, we are by nature & children of wrath, wherefoze wicked and the seruants of sinne: not therfoze so created of God by nature, but by nature corrupted in Adam, wherefoze with out diuine grace, we cannot haue libertie of power to loue God aboue al other things : and lykelwise it is true that our will, by nature in Adam corrupted, is alwayes mischionous and a seruauant of sinne, vntill that thozough Christ it be made free. Peraduenture thou wilt say, if that a valiant Citizen doth hazard his owne life for his country, with out any other grace or light supernaturall, yea and the hand doth offer it selfe for the sauegard of the head, as is oftentimes seene by experience : and thereby if a politike man, without any other grace can loue his country moze then himselfe, and likewise also the hande doth manye times loue the head better then it selfe, we haue cause to thinke and beleue, that our wil may so much moze then the foresayd things loue God moze then it selfe, as that God is moze greater then the head or the countrey. An to this also I aunswere and say, that a valiant Citizen doth hazard his life many times for glozy which he loveth moze then his own life, or it is true, & he foresceing, that losing his countrey, he should lose all that he hath, therefore he aduindgeth it be lesse hurte in such a case to spende his life. Some other be moued to take armour vppon them for the profites sake which they hope to obtaine, or els for the losse which they feare will happen.

Z. iij.

All

The vi. Sermon

All this then that a polittike man doth as one that is carnall, is onely for himselfe, and for his owne proper gaine. And likewise also a man when he offereth his hande contrarie to the proper inclination, to receive a wound for the safegard of the head, doth it, because he loueth himselfe, and saeth that it would be smaller hurt & lesse daunger, if he suffer his hande to be hurt, then if he suffer his head. It is alwayes then selfe-loue, which causeth vs to doe anye thing, when wee bee with-out diuine grace. And albeit that God alone in truth is god, and includeth in him al vertues, & being al godnesse, wherefore not onely we ought to loue him aboue all other things, but in him alone we ought to stay our lone, notwithstanding though the sinne of our first parents, we be so blinde, feeble, mischieuous and miserable, that without his grace and light supernaturall, not only we cannot let our whole loue vpon him, no no; yet loue him aboue all other things. When wilt say, I proue yet, that although I be wicked, and without diuine grace, I haue notwithstanding a certeine desire to loue him, aboue all other things: and forasmuch as this desire is nothing els but loue, therefore it maye lone him aboue all creatures without any other grace. Unto this I say, y if thou shalt go forward seeking diligently, thou shalt finde that this desire which thou hast to loue him, is none other but for thine owne lucre. If thou be carnall, thou doest not desire to loue him for his glory, but for thine owne felicitie, and this is not to loue God, but thy selfe. And if thou wouldest say, I desire that all my will, loue & desire may be most entire and sincere. I aunswere likewise and say, that this thy desire also, if thou be carnall, is onely for regard of thy selfe, wherefore thou lonest none but thy selfe. Whiles therefore we be carnall, and that self-loue doth raigne in vs, not onely we cannot loue God aboue all things, but we cannot in truth loue him, but for our owne gaine: the which is not to loue him but our selues.

Thou

Thou wilt say, it is sufficiēt that diuine grace being our guyde, we may loue him as much as we would, and so; asmuch as diuine grace doth neuer faile, therefore it is alwayes in our power to loue him, and that in what sorte it pleaseth vs. Vnto this also I aunswere and say, that there is experience to the contraye, inasmuch as men doe not loue God as much as they would, yea although the reprobate shoulde vse all their witte and strength, they could in no wise loue him. It must nedes therefore be sayd, that this grace of louing him, is not graunted alwayes, no; to all men, no; yet to loue him after our fashio: yea the elect themselues haue not alwayes this grace to be able to loue him, at their instance, no; in such sort as they ought: wherefore like as faith is giuen of God, so also is Charitie. And they deceyue themselves who thinking to haue alwayes in them power to loue God, dyne off to repent and conuert vnto the latter ende of their life. Seeing then that Charitie is a diuine and supernaturall fire, let vs praye vnto G D D that thorough his grace he would kindle it in our hearts, to the intent, that we may render vnto him all praise, honour and glory, thorough Iesus Christ our Lord, Amen

How the waye of Heauen
is easie.

Sermon. 7.

There be some which thinke that the waye of Heauen is most difficult: and this because lyke as Christ sayde, so; to enter into euerlasting lyfe, it is nedefull that we obserue the Commandements of G D D, wherefore we must loue our neighbours as our selues, that we

pardon

The vii. Sermon

pardon from our hearts all iniuries , with louing our
b;etheren,all our enimies. It is needfull also that we
patiently suffer all aduersities, and all sicknesses , euen
death, with contenting our selues with whatsoeuer it
shall please God to appoint vs. That we despise riches,
pleasures,honours,friends,parents,and all other woꝛld-
ly benefites,that we moztifie all our affections,our owne
will,our iudgements, with accounting our selues of no
reputation, and that we loue God with all our hearte,
soule, minde and vertue. And foꝛ that the doing of the
foresayd thinges,is very difficult vnto vs,saying that as
in Adam be we made blinde,& as the concupiscences of
the flesh be most mightie in vs, the woꝛld most coꝛrupt,
thoꝛough euill examples and temptations most mightie,
thoꝛough subtiltie,malice and power of the Diuell,ther-
foꝛe they say that the way of Heauen is most difficulte
and hard,whiche thing also they confirme by Chꝛist, who
sayd, that straight is the path which leadeth vnto life.
Whereoff it groweth that many believing that , being
afraid of the difficultie, dare not walke by the waye of
God,but retire backefrom it. And I saye that although
the path be straight,and the gate narrow which entreth
into the spirituall kingdome of Chꝛist, and this because
into it no man can enter but by a lyuelye faith,
the which is not in our power,wherfoꝛe not depending
on vs,it is hard foꝛ vs, yea impossible , to enter by our
selues into the spirituall kingdome of Chꝛist , notwith-
standing saying that by grace and thoꝛough Chꝛist we be
regenerated, and alreadye entred into the kingdome of
Chꝛist,hauiug of God a liuely light,and a spirituall tast
and feeling,we doe loue him aboue all other things , doe
walke thoꝛough good woꝛkes without any difficultie,in-
asmuch as in such a case the loue of God maketh vnto vs
all painfull trauaile easie,all bitterness swete, euerye
yoke pleasant , and euerye burthen light, as Chꝛist
sayed. And it is seene by experience , that when one in
truth

truth hath fixed his lone typpon God, that it is no harde
matter for him to pardon for his lone all iniuries, to
lone his enimes, to despise the world, yea and himselfe;
to bring downe himselfe with watchings, fastings, ab-
stinences, disciplines and other kindes of penance, so
that they be done thorough force of lone, not onely they
are not sharpe and grieuous, but also pleasant & light, &
in such sort, that suffering for Christ, they iudge themselves
happie. Thou wilt say, I see yet many, which make pro-
fession that they are willing to serue God, that do afflict
themselves with fasting, abstinence, watchings, disciplines,
nakednesse, pilgrimages, and with doing and suffering
these and many other most difficult things. I answer
and saye, that to goe vnto Heauen there is no ordinarie
neede, that we walke by such lyke extremities, if we be
not thereto moued singularly by the spirite of God, but
it is sufficient that we walke by the way of mediocritie,
in which truely consisteth vertue, with ordering all our
lyfe to the glory of God. Wherefoze at anye time when
we haue faith, and in vs is sobritie, sparingnesse, tem-
perance and other vertues, we be in the way of God,
and not when abiding bare-footed and naked in a wil-
dernes, we eate nothing but rootes of hearbes. All they
therfoze that be so extreame in their lyfe, as they which
be out of the way of God: and be not dya-
uened to liue so
by the honour of God, but by the honour of the world, &
by other their proper gaine, by the spirite of pride, or by
some other diabolish and vnclean spirit. And if thou woul-
dest say that the Patriarches, the Prophets, the Apostles,
the Martyrs, and all other Saints, haue suffered much,
and likewise that other shall suffer: forasmuch as accor-
ding to Pauls iudgement, all they which would liue god-
ly in Christ Iesu must suffer persecution. Thou wilt say,
that the elect Iohelife they are in this present life, do not
abide in idleness, nor in carnall delights, but that they
worke & take paines, although moderately and in honest
matters,

The vij. Sermon

matters, & do suffer much: but sozasmuch as al þ which they do & suffer they do & suffer it for þ loue of god, wber-
foze willingly, ioyfully, and without difficultie, yea with
pleasure moze or lesse, according to the measure of loue.
When therfore in working we do fele any ill-willng-
nesse, it is a signe also that we be not perfect in Charitie.
Knowest thou to whome it is hard to doe god woꝝkes,
and thus to suffer vnto him that woꝝketh and suffereth
by foꝝce, and contrary to his will. Goe soꝝward and con-
sider the life of carnall men, and thou shalt see that they
trauaile and suffer soꝝ to haue woꝝldly benefites, much
moze then the elect doe soꝝ God: and yet notwithstanding
if thou wouldest demaund of them which were the
hardest, either the way of God, or the way of the woꝝld,
they would say that the way of heauen were the hardest,
and this bicause þ hauing their loue set vpon þ woꝝld,
they do not fele þ difficultie in working & suffering foꝝ it,
wberas on þ other side soꝝ þ they loue not God, they ad-
iudge it a most hard matter to obey him. I say not þ in
the way of Heauen men do walk without paines & suf-
ferings, but I say, þ sozasmuch as we goe not vnto God,
neither are moued by him, except when we be moued by
his spirit & dꝛawn by his loue, þ which maketh easie eu-
ery difficultie, & maketh every sharpnes & bitternes plea-
sant: therfore it must nēdes be said that þ way of heauen
is most easie & happy. Al they therfore which woꝝk & suf-
fer, either woꝝke & suffer by foꝝce of þ spirit, & of Char-
itie, & so without difficultie: or els they woꝝk & suffer tho-
rough humane respects, & so they are not in the way of
God, seeing they are not moued vnto him, but vnto the
woꝝld. It is a matter most difficult vnto carnal mē, yea
impossible, although possible with God & most easie, it is
to be regenerated, to become spirituall, to haue a liuely
light & spirituall feeling of þ godnesse of God, to haue a
liuely faith & hope fixed in God, & to be in lone w God: &
thus also after þ they be regenerated to grow in Faith,
Hope & Charitie: but after þ we be spirituall, & that ha-
uing

uing a lively light of God, be in loue with him to worke
 & suffer according to h^e force & measure of h^e spirit, of faith,
 & of loue y^e we haue to God, it is a thing most easie, most
 pleasant & happy. And if with humane prudence & coun-
 ning we be forced to worke or suffer beside this motion
 in such a case, although we had difficultie in working &
 suffering, it shold be no mervail: & this bicause we being
 moued by the loue of God, should not be turned therby,
 for then we should go backward, & not by h^e right way.
 Al they therefore who are entred into h^e spirituall king-
 dome of Christ by h^e gate of Faith, which is called strait,
 forasmuch as it is graunted but to a few, as vnto those
 which haue ben thorough grace drawn & eleuated aboue
 al difficultie, they do tast with h^e spirit in Christ, h^e great
 goodnes of God, they do walke easely with suffering for
 works done thorough loue to h^e glozy of God. Neither is
 it necessary, for y^e ther is none y^e loueth God with al his
 heart, & his neighboz as himself, to y^e intet y^e we might be
 turned vnto God, y^e we might walk by h^e perfect obserua-
 tion of Gods commaundemnts, forasmuch as if it shold be
 so, seing ther is none in this present life y^e perfectly obser-
 ueth th^e, none shold walk vnto God: but in truth it is not
 so: for like as if one walked by a narrow way, & on his
 side wer many byssers & thozns, if they plucked him by h^e
 garmet, in any wise such a one wh^e he wer a lusty selow,
 might preuaile & go away, although he were some-what
 flaid & hindered by h^e said thozns. Euen so a Christian, if
 he be regenerated, & that sin raineth no moze in him, but
 h^e spirit & loue of God, although he doth perfectly obserue
 Gods commaundemnts, but not turning himselfe vnto
 God, wth a most zealous force, behemencie, & swiftnes as
 he is bound to do, & shold be moued, if a most perfect chari-
 tie being in him, his concupiscences wer wholly mortified,
 so y^e in him were nothing, which when he turned to God
 could draw him back, yet notwithstanding for y^e in him
 be concupiscences, wherby is he holden back, on h^e other side
 the spirit is in him so mighty, y^e it preuaileth, so that

As y^e,

in

The viij. Sermon

in any wise he is tourned vnto God, wherefoze to haue a motion to like the glozy of God, the perfect obseruation of Gods commaundements is not necessary, but it is needefull that we feele thzoughly with the spirite, Gods diuine goodnesse, that God may draw vs vnto him moze then the world. Let vs pray therfoze vnto the Lord, that he would giue vs such light, and that he would increase it in vs euery day moze and moze, to the intent that with great zeale we walking by his pathes, may render vnto him all praise, honour and glozy, thorough Iesus Christ our Lord, Amen.

What thing it is, wherein God hath shewed vs greater loue then in all the other.

Sermon. 8.



Inasmuch as to kindle in vs diuine loue, it is very profitable to know what thing it is wherein God hath shewed vnto vs greater loue then in all other things, I haue iudged that it would be requisite, to consider amongst all the signes of loue which God hath shewed, which is the greatest. Some say that the greatest signe of loue which God hath shewed vnto man, was when he created him after his own similitude and likenesse, capable of him, and to beatitude. And mozeouer hauing giuen to him a being so noble, enriched him with many giftes and graces, with making him Lord ouer all creatures. So that when Adam opened his eyes, and saw that God had created this worlde for him, that he conserued and governed it for the service of him, and that euery creature was obedient vnto him, to the intent that he confessing all his beatitude to come of him, might seeke to set forth his glozy, shewing his excellencie, he felt towards him a singular loue of God.

Other

Other say that the greatest signe of his loue was in soz
bearing Sinne. And this, inasmuch as man not know-
ing the great charitie and goodnesse of God perfectly, by
his so great benefites, God suffereth him to fall, and to
iniury and dishonour him, that he might haue occasion
to shew him vnto him as to an enemy with greater
superabundance of loue, to the intent that he might the
better seele how greatly God loued him. There haue
beene also some which haue sayd, that as when the father
sheweth greater loue vnto the sonne when he chastiseth
him, then when he dandleth with him. Euen so, when
God chastiseth vs for our benefit, sheweth vnto vs grea-
ter loue, then whē he giueth vs worldly prosperitie. But
those which be moze néere vnto the truth, haue sayd that
the most high signe of loue which G O D hath shew-
ed vnto vs, hath bene that G O D (being moze high
then he coulde come vnto vs) which be vnwoorthy, most
vile lewde persons, and his enemies (moze loue then he
could descend vnto) hath, I saye, not solde, but thogh
more grace giuen (a gift most high and woorthy & could
be) not a seruant, or one of his friendes, but his owne
deere and onely begotten sonne: a thing so him moze
deere and entirely beloued he could not giue vs: not poze
but the richest of all diuine treasures, vertues and gra-
ces, yea, in Christ he hath giuen vs al things, euen him-
selfe. And moreover he hath giuen him to vs, to the in-
tent that he might serue to wash vs from all our filthy
and stinking finnes, with his owne blood, and to dye for
vs vpon the crosse. He hath also giuen him vnto vs for
an example, direction, and rule, for a pleasaunt friende,
spouse, and brother, for a Capitaine, for a Shephearde,
Priest, Alter, Sacrifice, sode, rayment, and for a reward.
But in giuing vs him vpon the Crosse, he had shewed
vs a most singular loue, chiefly, for that he hath giuen
him to vs with a most high and infinite charitie. And
likewise the sonne with great loue offered by himselfe

Aa.iiij.

vpon

The viii. Sermon

upon the crosse; and altogether for our benefit. Where-
fore Christ wondering at ſo great charitie of ſo father,
ſayd. So god loued ſo world ſo he gaue his only begotten
ſon for it. And in an other place, ſpeaking of himſelf, he
ſayd. None hath any greater loue then to ſpend his life
for his friends. Wherefore S. Iohn ſaid, In this we haue
knownen ſo loue God, for ſo he hath ſpent his own life for
our ſakes. Man knoweth not, neither can he imagine ſo
God could ſhew any greater loue then ſo which he hath
ſhewed wth giuing vs his own ſon upon ſo Crosse. There
be alſo ſome which ſay, ſo the greateſt ſigne of loue which
God hath ſhewed vs, hath ben in giuing vs his ſpirit:
ſoasmuch as although god had created vs and beſtow-
ed innumerable benefits vpon vs, wth giuing vs alſo Chriſt
vpon ſo crosse, we ſhould in no wiſe haue ben holpe, if god
wth his ſpirit had not opened our mindes, & made vs ſeele
in deede his great goodnes & loue. Other ſay, ſo God ſhal
then ſhew greater loue then at any other time, when at ſo
day of iudgement, he raiſing vs again glorious, both in
reſpect of our ſoules & alſo of our bodies, & deliuering
vs fro al euil of this preſent life & of ſo life to come, ſhal
ſet vs in quiet, reſtful, & peaceable poſſeſſion of heauen, &
of ſo moſt high & perpetuall felicitie, wth making vs al-
waies to enjoy & uſe ſo moſt pleaſant fruits of ſo paſſion &
death of Chriſt, & of his diuine grace. And I iudge ſo the
greateſt loue which God hath ſhewed vnto vs, hath ben
in purpoſing fro all eternitie in his diuine minde to ſaue
vs, wth his moſt perfect felicitie, high triumph of Chriſt
and his moſt great glory: ſoasmuch as this benefit in-
cludeth in it all other, the which do depend on it alone,
Inasmuch as, ſo because he determined to ſaue vs wth
our moſt high glory, therfore he created vs ſo noble, af-
ter his owne likenes, & capable of him, & the world for
to ſerue vs: for this cauſe he ſuffereth ſin, to this ende he
chaffiſeth vs, calleth vs, biddeth vs, carrieth for vs, diſci-
plineth himſelfe, tollerateth vs, & beſtoweth innumera-
ble

ble benefits vpon vs: for this cause he sent his Patriarches, gaue a law by Moses, sent his Prophets, & lastly his own son: for this cause he appointed that they should preach, worke myracles, & do all that which they did: for this cause he sent Christ & lastly he should dye vpon his crosse. And likewise because he had elected vs to most perfect felicity, therefore Christ arose againe, ascended into heauen, & sent his holy ghost, like as he sendeth it inuisibly alwayes vpon his elect. And likewise also, for because he hath predestinated vs to his glory, therefore he sending Christ to iudge the quicke & the dead, we shalbe by him thorough Christ take vp to a most high & perpetuall felicitie. God therefore louing vs wth an infinit loue, & hauing shewed his loue in so great & exceeding meanes, let vs beseech him that he would giue vs a spiritual tast & feeling of him, to his intent that thorough Christ, we may render vnto him, all honour and glory. Amen.

How Christ vpon the crosse draweth euery thing vnto him. Sermon. 9.

He that will duely beholde Christ vpon his crosse, shal see that with a most earnest violence, & by all meanes possible he draweth all things vnto him. First for that words, especially whē they be pronounced wth eloquence, order & pithy propriety, be most effectual to moue mens hearts & to draw them vnto it, as hath ben, & is sene continually in oratours: wherfore Christ vpon his chaire of his crosse was not dumb, yea he spake words that would moue & draw vnto him any hardened, faithles, & obstinate hart. And although Christ had in his life time spoken, and his words wer altogether diuine, notwithstanding those words which he pronounced vpon his crosse, wer of so much force aboue al other, & so much more effectual & violent, as his being his last, & pronounced by his son of God, when already nere vnto death, he was in great torments, they are full of exceeding wisdom, sweetness, pittie, goodness, righteousness & charity, as euery one proneth which wth the spirit doth tast them.

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The lectures also doe helpe when they be fitly applyed vnto the woordes to moue greatly, wherefoze when a mother would haue hir young sonne come vnto hir, she doth not onely call him, but also proueth him the moze with beckening hir head, and with opening hir armes. The which Christ also did so; to draw vs vnto him: for as much as he stretched out his armes vpon the crosse, as if he would say, beholde that I open and offer my selfe vnto all men, ready and prepared to receiue and embrace euery sinner, which by my meane doth thirst for his saluation. O; if thou haddest seene with what & how great fry teares, burning sighes, and exceeding loue, he lifted vp his eyes to heauen to pray for vs, & with what sweet pitie he debased himselfe and behelde those which haade nayled him on the crosse, and others who were present, if thy heart were a thousand times harder then an Adamant stone, thou shouldest in any wise haue bene constrained, that it should not onely be mollified, made sensible and pleasant, but moulted: chiefly, seeing that for thy loue bloud gushed out from euery part of him. And if the wisdom of Salomon could worke so much in the Quene of Sabba, that with causing hir to leaue hir rich and delicate kingdom, drew hir from so farrre a country to trauaile euen to his presence for to heare him, the wisdom of Christ exceedingly shewed vpon the Crosse, ought so much the moze effectually drawe vs from the world vnto him, as that his is the greater without proportion. Wherefoze also in Christ vpon the Crosse are fulfilled all the Prophets, are verified all the Scriptures, all shadowes and figures are made manifest, and all the treasures of the wisdom and knowledge of GOD are opened, wherefoze as the most high, perfect, open, and manifest troth, he draweth our mindes to beholde it in him. And lykewise also for that libertie, especially of riches, is most effectual in alluring, chiefly the poore, and such as be in necessitie therefore Christ for to draw vs vnto

unto him, then to waite vpon the crosse, a most high
and exceeding liberalitie: soasmuch as by mers graces
he not onely deliuered vs from sinne, from the power
of the diuell, and from all euill of this present life and
of the life to come, with making satisfaction for all our
bondes, but also moforebner giveth vs all his diuine trea-
sures, heauen and himselfe. Per, he draweth vs to him
euert with his righteousnesse, inasmuch as we be drawe
en and moued to haue compassion on him, seeing that
in him, although he be most innocent, the father with
most rigorous iustice punisheth all our sinnes. . . . Not
withstandinge; albeit vpon the crosse he strith vs
wv with wordes, pzonoth vs with his dares, and
diuine testifies, calleth vs with his wisdoms; moneth
vs wvth his truth, and bindeth vs with his benefices,
draweth vs with his Charitie unto him; with forcings
vs violently. . . . Neptter ought any bodde to wonder
hereat, soasmuch as GOD being not onely the first
beginning of all things, but also the last ende, and this
bicause that lyke as all things depnde on him, so al-
so they wapte vpon him, it must needs be sayde that
he upholdeth them all, moneth and governeth them,
not onely as they first efficient cause, but also as their
last ende. And soasmuch as the finall motion, beeing
voluntary and louing, is moze swift and forcible, then
the motion of the efficient cause, agaynst the which,
whilst that it pricketh vs, we repugne and resist:
Wherefore GOD being willing to cause man that he
shoulde come vnto him, he chose not onely to moue vs
with our first beginning, with impulsion of his spirit,
but also wvth our last ende, he shoulde drawe vs vnto
him by the meane of Christ crucified. Wherefore if the
relestevall bodyes be moued with so great force by the
Angells, by what force and violence maye wee thinke
that the noble spirites of the elect of GOD be moued,
when as being regenerated, losed from the affections

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of creatures, beeing adine and liuely, are not onely
drawn by the holy Ghost, but drawen with great vio-
lence by **CH R I S T** crucified. And if thou wouldest
see how great the force of his love shewed to vs in **CH R I S T**
vpon the Crosse is, consider that if in the earth there
were a man most sensually with all his affections most
strictly bounde vnto treasures, pleasures, honours,
and benefites of the worlde, if in any wise it should be
graunted vnto him to open his eyes but for very short
time to **CH R I S T** vpon the Crosse, to see him with a lively
light, and to see him with the spirite, that he was so
crucified for him, he should be by his love in suche sorte
satisfied in the inwards partes of his heart, and with
such violence and force drawen, that shaking in peeces
all the fetters wherewith he was bounde vnto worl-
ly thinges, he should immediatly be found with all his
heart, soule, minde, and spirite elevated, ranshed, and
transformed in God. And hereoff we haue example in
Paul, who whilest that he had touned his shoulders
against **CH R I S T**, & whilest that with great force he ran to
seeke the dishonour of God, beeing called and illumina-
ted by **CH R I S T**, was drawen with suche violence to the
glory of God, that he was ranshed vp euen to the third
heauen. And albeit that afore time euen vntill his con-
uersion, he had bene most vehement agaynst **CH R I S T**, yet
beeing conuerted, he was drawen to honour him with a
greater vehemencie, inasmuch as **CH R I S T** was
to hym more effectuell, then all other objects which had
before time moued him to the contrary. When that
sinfull woman came to bewaile hir sinnes at the fete
of **CH R I S T**, she was drawen with so great a
vehemencie and force, that if there had bene offered
hir a thousande worlde, with all the possible trea-
sures, pleasures, honours, and felicityes of the worlde,
she could in no wise haue bene hindered nor stayed.

CH R I S T

Christ himselfe sayde vnto the Apostles, you haue not chosen me, but I haue chosen you: as if he woulde saye, you are not come vnto me by your owne accord, but because I haue drawen you. As concerninge you, ye be none such that ye haue hadde power, once to thinke of comminge to me, yea, as those which be carnall, yea, haue alwayes resisted and fought against me.

Lyke as Christ expessed in other place, when talkinge wth the Citie of Hierusalem, he sayde: Howe often woulde I haue gathered thy children together, as the Henne gathereth hir chickens vnder hir wings, and thou wouldest not? vnto the which wordes Augustine adioyneth, speakinge of the elect, and sayeth, and hath gathered them together agaynst thy will: so much as lyke as Augustine himselfe sayde in his Enchiridion, there is none so wicked which dare saye, that GOD can at any time when he will, conuert the wicked and drawe them vnto him. Although he were vngenerous and obstinate, GOD can when he wyl, mollifie his heart, and make him of wicked, goodly. There neuer was any holy man wherin any wise, by his owne accord went vnto Ch. R. & G. M. They all haue bene by him drawen with the violence of loue. Thou thinkest peradventure that Ch. R. & G. M. for to see him so vpon the Crosse, as a weak and feeble person, and I say vnto thee, that as Paul did testify, he is the vertue and power of GOD, which draweth vnto him and saith euery one that beholdeth him vpon the Crosse with the eyes of faith, sayth, whither soeuer he sayd, yf I shall be exalted by I will drawe all thinges vnto me: that is, if beinge fastened and licted vpon the Crosse, I shall be exalted in the heartes of menne, so that they shall see me with a liuely sayth, for the name of GOD, crucified and deade, with greater charities to the loue of them,

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I shall drawe every thinge vnto me, inasmuch as I shall drawe vnto me, not onely the spirite of suche as they be, the minde, the vnderstandinge, wyth all the thoughtes, the will with al the affections, the soule with all the powers, vertues and operations, but also all other creatures, inasmuch as I serue vnto man, and he being by Christ drawen to the glozve of GOD, they also shall be thorough Christ drawen in man to serue vnto the glozve of GOD. Man in Adam was fallen, a stranger from GOD, and in suche sorte drawen in the world; and bound with yron cheines of humane affections vnto creatures, that by himselfe, not onely he coulde not come vnto GOD, yea, his forces were all vnto worldly thinges. It is not sufficient that God sent the Patriarches, the Prophets, and the other Saynts, with bidding vs to his diuine wedding, whereby being willing to drawe vs vnto him, he at the last sent his owne sonne in the forme of a seruauit, and appointed that he being vpon the crosse, should giue vs such and so greate light of his godnesse, and should so make manifest vnto vs his loue, that we should be constrained and forced to come vnto him. Neither is it possible that man should be suche a stranger from God, so drawen in the world, by generations, and obliuions, that he myght not be immediately drawen by Christ: if he drawe him to be the sonne of GOD, and dea for hym, yea as calamitie draweth vnto it especially hardness, lykewyse Christ draweth vnto him the great sinners, so that they acknowledge them to be such, although the sorte which he gone vnto Christ, and climed vp into heauen, are gone and climed thither by the force of loue; and likewise by force they doe abide, and shall abide there for ever. Christ then would chiefly suffer, so to declare vnto vs his most high loue, and therewith as with a most mightie thing, and most nere vnto y heart to entice and drawe vs vnto him. Forasmuch as loue is

a spirituall fire which we doe not seeke to quench, but to nourish: it is a most pleasant knot, from which we do not seeke to be vnbound, but to be fast tyed: it is an amorous vyolence, against which we make no resistance, yea euery one saqureth it. He draweth vs not vnto him, but by drawing vs to the father, wherefore being vppon the Crosse naked of all treasures, pleasures and worldly benesites, he is shewed vnto vs altogether diuine. And if Noe coulde drawe the lyving creatures into the Arke, how then should not Christ be able to draw vs into his breast? The Angells coulde draw Lot out of Sodome, and shall not I beleue that Christ can deliuer me from hell, and from all my sinnes? I see that Moses coulde drawe out of Aegypt so peruerse and obstinate people, and shall not I beleue that Christ can draw me out of the world? Iosua brought them into the lande of promise, and shall not I hope y^e Christ will conduct me into heauen? Christ in Peter conuerted and drew vnto him in one day thre thousand persons, and in an other day sine thousande, in Paule as it were the whole world, wherefore I can not doubt but that he will also draw me vnto him. One woman Samaritane coulde moue the whole Citie of Samaria, and shall not Christ be able to moue and drawe me vnto him? The multitude of people followed Christ thorough the wildernesse, euen till they had forgotten themselves, being allured by his pleasant wordes, and shall not I be drawen to follow Christ, seeing that for me he dyed vpon the Crosse: the deafe heard, the blinde knew him, and the children praised him: and I seeing that he hath opened my heart, lightened my minde, in this age, shall I not seele his great goodnes and loue with his most high and exceeding spirit, discovered vpon the crosse: This can in no wise be possible, yea, it will of necessitie be that I continually loue my Iesu, and that by him I be drawen to render vnto the father for euer all praise, honour and glory. Amen.

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How the loue fo God maketh
right our purposes,

Sermon, 10.



Although God made man righteous, yet notwithstanding he is turned away into creatures: so that if by Christ he be not regenerated, he both not worke nor suffer for the glory of God, but for his owne gaine. Speaking therefore of carnal men, they all haue for their Idoll, rayment, pleasures, honours, or other worldly things, by which as by their last ende, they are principally moued to worke. And albeit sometimes they thinke to worke to the glory of God, yet they worke not in truth but for respecte of themselves, as should well be knowen, when they might enter into the inward parts of the darke Laborynth of their owne hearts: for that they should see that they seeke to know by being knowen, doe loue by being loued; be lyberal for to moue others to be prodigall towarde them: doe prayse euery one, for that they would be prayed: doe tolerate, because they are bound to be patient: are afflicted, because they would be called Sainctes: doe chuse miseries because they would be happye, despise the worlde because they would be holden in estimation: doe debase themselves, because they would be exalted: and in humbling themselves be proude: they care not to dye, so as they may lyue in the remembrance of others: and so appearing to shynne glorie, they goe seeking it, although by secret and priue wayes, they would be humble, so as they might not feele it, yet for to reioyce in confusion, they thirst after patience, because they would be happye euen in shame: they would be content to be without worldly affections, that they might lyue more content in euery place, time and state: they desire to depende onely vppon God, because they would

would not be dvalven and tumbled about with the turning whēle of worldlye things: they be discret vnto themselves, for that they would haue no grieue in gouerning them, they would be repozed wholly in God: they desire a perfect faith, because they might alwaies be heard, they long to be holden of no reputation, but for their owne glozy: they would willingly lose their owne will for a diuine will: they haue a desire to lyue blamelesse because they might lyue without payne: they frame the Arke with Noe, but it is to saue themselves: they build the towver of Babel for to make their name famous: they leaue their countrey with Abraham, but it is for the land of promise: with Lot they fly out of Sodome, but for feare: they serue wth Iacob vnto Laban, but it is for to haue Rachell: & with Sichem be circumcised, for to haue Dina: they humble themselves vnto Ioseph with his bzethzen, for feare: and with Pharao they suffer by force the people of God to depart: they flye out of Aegypt with the Hebrew people, but it is because they would not be oppressed: & if when they be in y^e desert, they return not vnto y^e dainties of Aegypt, it is because they be holden wth the pleasanfnes of Manna: they would haue bene bozne then when Christ was, y^e they might fast & line with him without being therfore persecuted of Herode, they would willingly be found with Christ at the mariage, but they would not y^e they should want wine: & likewise also they would be contented to be with Christ in y^e desert, so y^e the Angels would minister vnto them, they would with Christ goe vp into the mountaine, so y^e Christ would increase bread & fish. And likewise also in y^e mount Thabor, they willingly would be clymed vp, for to see Christ transfigured: they would beare him company vpoⁿ Palme Sondag riding to Ierusalem, because they would be honoured: and in lyke sort they would haue bene at the last supper with Christ, for to eate the Pascale Lambe: but when Christ should take the Crosse for to goe vnto death

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death, they will with Peter deny him, and with the other forsake him, & if that they should haue dyed with Christ vpon the Crosse, that should haue bene only because they would haue risen againe glorious: but to dye wholly for the glory of God, this is for the perfect to doe. The carnall men, as those which cannot lyst vp their head to the glory of God, all that which they worke and suffer, is by chaunce, vnauidedly, for naturall pittie, for custome, for feare, for shame, by force, for to flye griefes, to haue rest and peace, for their owne pleasure, profite, commoditie, honour, for the contentation of others, for that it lyketh them to lead an honest and polycike lyfe, for that they would not be punished and addicted to any, to purchase or preserve friends, to haue a certaine contentation of the minde, and to shunne the tormenting of the conscience, not to haue anye aduersitie at Gods hande, but prosperitie, for to escape Hell, and to enioye Heauen alwayes, and for other lyke innumerable respectes, It is not sufficient to worke or suffer truly to the glory of God, that we saye with our mouth when wee worke or suffer that it is to the glory of God. Also it is not sufficient to haue a certaine feeble desire theroff, the which is found even in the wicked: inasmuch as they would also loue God, worke and suffer for his honour: yea it is not sufficient to doe anye thing to the glory of God if we be wicked, that with all our might and force we purpose and determine to worke for his honour, forasmuch as whylest we be wicked, we cannot worship God truly, nor lyst vp our head to his glory, with accounting him for our last ende. And more ouer it sufficeth not that we imagine & thinke that we worke for his glory: for that the Iewes also in crucifying Christ, and in persecuting his saints, thought that they did God seruice, as Christ foretolde vnto the Apostles. They supposed that they were moued by zeale of the honour God, but they deceiued themselves as Paule did write: forasmuch as in truth

truth if they had bene moued and drawen by the honour of God, they would not hane done things, which shoulde be to his dishonour, as they did : and this bicause, seeing that the honour of God is in truth our last ende, it doth not drawe vs to doe any thing, but that which serueth to honour God. To make therefore in truth our purposes right, it must needs be that we sale with the spirite a lively faith and light supernaturall, the goodnesse of God in Christ, in such sort, that it can worke moze in vs, then all the benefitts of the worlde, so that louing it aboue all other things, we be drawn to doe things for his glory : & so much the moze as that man with a lively faith, seeing that Christ hath not onely deliuered him from all euill of this present life and of the lyfe to come, but also hath merited all, he could no moze be moued to worke or suffer as a seruaunt, for his owne gaine : wherefore it shall of necessitie be, that as a regenerate heyre and Lord ouer all, and sure of saluation, he should be onely moued to worke by the Sonne for the glorie of the Father. Now these doe onely worship God in spirite and truth, soasmuch as they account him for their last ende : they alone doe truly loue him, not bicause he is good vnto them, and bestoweth benefitts vpon them : but bicause he is good in himselfe : and this is properly to loue God. They onely doe also acknowledge God and his name in truth : for that whereas others doe not sale nor knowe God, but in that he hath created them, preserueth them, governeth, and bestoweth benefitts on them, wherefore they doe for his owne gaine, in himselfe acknowledge him in his owne being, to be absolutely, and without respect vnto creatures. Vnto these also the Heauen being open as vnto Stephen, they see the glorie of God, wherefore they be moued to worke thereby. And albeit such as these doe not actually thinke at all times to doe things vnto the glorie of God, yet notwithstanding lyke as all that which the Pariners doe, is that they might

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be conducted vnto the haueu they seeke for, albeit they doe not allwayes actually thinke thereon : euen so the elect of God, and those which haue with the spirite tasted the goodnesse of God, be drawen to worke for his glorye, although they doe not allwayes actually thinke there on. Wherefore lyke as when thou castest on thee a cloake, that not finding any let, is moued by some part, although thou doest not continually touche and dash it with thy hande : and this by that first force which thou didst vse in casting it on. Euen so when thou beginnest to doe a good worke to the glorye of God, although thou dost not allwayes actually thinke to do it to the glorye of God, neuerthelesse in vertue of the first force, it is wholly to the glorye of God, so that there is found no let, that is, so that afterward thou dost not chaunge for to doe it with any wicked intent, repugning against the glorye of God. It is very true, that as to shake this cloake oftentimes, will cause it sway with much the greater force and swiftnes, so lykewise when we doe a good worke, the refreshing of it oftentimes, the thinking by force of a lively spirite to doe it to the glorye of God, profiteth much to make vs do it with greater vehemencie. Lyke as therefore y^e Hounde if he seeleth not the smell of the Hare, runneth one while this way, another while that : but if he seeth it or seeleth the smel theroff, is moued and runneth to it with great spæde the right way, without turning either to the right hande or to the left : euen so he which seeleth not in Christ the great goodnesse of God, is moued to worke, now by this worldly thing, and then by that : but he which seeleth it is drawen to worke with-out straying, with a right purpose, for the glorye of God, the which as our supreme beatitude and last ende, we ought to haue alwaies before the eyes of our minde. Neither ought we account it a hard matter, to holde our minde alwayes lyfted vp vnto God, seeing that not onely the lone which he beareth vs, and that he alwayes thinketh on vs, but more-
ouer

ouer how he being infinitely good, hath made himselfe knowne vnto vs, in bestowing benefites vpon vs, with great excesse of his loue. To this ende he hath created vs, and done all that which he hath done, to the intent that knowing him for our first beginning, last ende, & chiefe happines, with making his glory shine, we labour to set forth his glory: which to doe, is a thing in it selfe so honest, that in the world can nothing be done in it selfe so vile, which if it be done for the glory of God, is not glorious in the sight of God: like as also there can nothing be done in the world so glorious in it selfe, that being done for humane respects, is not most abiected in his sight of God. If thou shouldst giue all that thou hast to the poore, & thy body to the fire, if thou dost it not for the loue of God, every thing is lost, as Paule did write. Although thou canst not serue God unrewarded, thou oughtst not without hauing respect vnto the reward, but only to serue for his glory. And when the eye of our purpose is so simple, sincere & pure, all the body of our workes is light and acceptable vnto God. There is nothing that hurteth so much the arte of lining well, as a peruerse intent, the which disordering the whole, and taking the honor from God, maketh men idolaters, and vaine: inasmuch as all that which they worke and suffer, and not for the glory of God, is lost & cast away, yea and sinne in his sight of God, for that they are not done for the glory of God, as they ought to be. How happy wer we if all that we haue suffered and wrought, euen vntill now, we had suffered and wrought for the glory of God: but we ought at least to do so hereafter, and then euery thing that we shal do shal be acceptable vnto God: so that our purpose be right vnto him. Euery man therefore ought to haue God for his last ende before his eyes, & to order al his life vnto him, with chusing those things he serue most to his glory, & with forsaking those things which do hinder or stay vs, wout regarding things which appertaine not to vs: which we shall be constrained to

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doe at any time when being in loue with God, we scle
with the spirit in Christ his great goodnesse. Let vs pray
to God therfoze that he would giue vs a lively light of
him, to the intent that hauing alwayes our eyes open
to his honour, we maye render vnto him all prayle,
thorough Iesus Christ our Lord. Amen.

How that the Law of the Gospell is more
perfect then all other Lawes,

Sermon. 11,



As there is but one onely God, one onely
Christ, & one onely holy Ghost, one onely
faith, one onely Church, and one onely
Gospell: so lykewise vnto the world is
but one onely diuine Lawe, imprinted
alreadye by God in the minde of man,
darkened by sinne, expresse somewhat by mozell Philo-
sophy, but much better by Moses, and most perfecte by
Christ, and a new by Christ, the spirit of God being the
guyde, powred in, imprinted, and wrytten in the bowels,
and in the hearts of the regenerate, as God asoze time
promised by his Prophet, They call not withstanding the
naturall Law, those canons, rules, and truth practised, of
that which is right, and of that which is not right, im-
printed in the booke of the minde, in the which euery one
reading, when he commeth to yeares of discretion, with-
out any other master and booke, he discerneth by himselfe
god from euil. And the truth it self, inasmuch as by Mo-
ses it was expresse in tables, is called the Law wrytten:
wheras afterwarde by Christ, the holy Ghost being the
guide, it was in a moze perfect manner imprinted in the
parts of y regenerate, y is called the Euangelical law, of
grace & of y spirit. Wher is to be noted, y although a phi-
losopher hath soz example, imprinted in minde this truth,
y God ought not to be dishonoured, but honored, & knew
that

that this thing is most right, yet notwithstandinge he obserued not this most iust lawe. Yea, the Iewes, albeit they had this same truth, not only impynted in y^e minds but also expyessed in y^e tables of Moses, & discerned the righteous from y^e vnrighteous, & that with greater light then the Philosophers, they could in no wise obserue y^e iust & honest law, bicause they were letted by their concupiscences. But in a Christian already by faith regenerated, the goodnesse of God thorough Christ is in such sorte impynted in his heart, y^e by the lively, spirituall tast & feeling which he hath in Christ of God, he cannot dishonour him, yea, by the spirit which he hath, y^e which preyenteth agaynst his carnall concupiscences, he is constrained to honour him. And this according to the measure of sayth which he hath. The Philosopher then albeit he knew in part his bounden duetie, he did not therefore fulfill it bicause the flesh resisted him. And in lyke case also the Iew, albeit he knew, & that better then all the Philosophers, what the wil of God is, neuertheless being without Christ & without grace, he obeyed it not: Wherefore he shall be punished the more grievously, as he had greater knowledge of the lawe of God. The naturall lawe therefore, & much more the wrytten law, is the minister of death and damnation, whereas the euangelicall law, of spirite & of grace, is the minister of lyfe & saluation: Wherefore Paul speaking of it, sayd, y^e lawe of the spirit of lyfe in Christ Iesu, hath deliuered me from the law of death & of sinne. The wrytten law, therefore is vnperfect, although the naturall lawe be much more vnperfect, seeing that albeit they shew those thinges which ought to be done, they doe not therefore giue the grace to be able to obserue them. The law naturall, then was as it were in darknesse, the lawe of Moses in shadowes, & the euangelicall law in light. The law naturall came at midnight, Moses lawe at the morning, and the euangelicall law at none day. The naturall

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The xi. Sermon

turall lawe came with a little candle burning, Moses lawe with a great torch, but couered, & the euangelicall lawe with the clere light of the Sun. The natural lawe saw god in his creatures, Moses lawe in the Scriptures, & the euangelicall lawe in Christ. The natural lawe saith not Christ, Moses lawe saw him and shewed him a farre off, & the euangelicall lawe hath seene him openly, & embraced him for his owne. The natural lawe hath imbraced no man, Moses lawe hath painted him out, with giuing him colours, the euangelicall lawe hath giuen him spirit. The naturall lawe made him serue by reasons, Moses lawe for feare, & the euangelicall lawe for loue. The natural lawe deliuereth vs from worldly infamy, Moses lawe from the tyranny of Pharao, and the euangelicall lawe from the tyranny of the world, of the flesh, of sinne, and of the diuell. The naturall lawe hath for the guide understandinge, Moses lawe a pillar of fire, and the euangelicall lawe the holy Ghost. The natural lawe is the lawe of the Philosophers, Moses lawe hath him for the authoꝝ, & the euangelicall lawe is of Christ. The naturall lawe feedeth men with worldly thinges, Moses lawe with Manna, and the euangelicall lawe with God. The natural lawe buildeth by a worldly common wealth, Moses lawe the holy citie of Hierusalem, and the euangelicall lawe the heauenly countrey. By the naturall lawe we were straungers, by Moses lawe seruants, and by the euangelicall free and the sonnes of God. The naturall lawe guided vs to a certaine humane felicity, Moses lawe into the land of promise, and the euangelicall lawe vnto heauen. The natural lawe is a burthen fit for humane strength, Moses lawe is a burthen sharp & grieuous, and the euangelicall lawe is pleasant & delectable. The naturall lawe hath a respect to the comelines of vertues, Moses lawe vnto felicitie, and the euangelicall lawe vnto the glory of God. The naturall conducteth the into Aegypt, & there leaueth the, Moses lawe deliuereth the

thee fro thence, maketh thee walk thorough the desert, & by euangelical law bringeth thee into þe land of promise. The natural law begetteth thee vnto the world, Moses law killeth thee vnto God, & the euangelical law raiseth thee againe. The natural law accuseth thee, Moses law condemneth thee, and the euangelicall law saueth thee. The naturall law awaketh man when he slepeth, Moses law maketh him to tremble, and the euangelical law setteth him at rest. The naturall law maketh men righteous in their owne sight, Moses law in the sight of the world, and the euangelicall law maketh them righteous in the sight of God. The naturall law promisseth not any thing that is supernaturall, Moses law maketh promises of most rich diuine thinges, and the euangelicall law obserueth them. The naturall law maketh vs men, Moses law maketh vs Angells, and the euangelicall law euen as Gods. Wherefoze the natural law is good, Moses law better, & the euangelicall law best and most perfect. Let vs pray therefore vnto the

Lord, that hee would imprint it in our
heartes, to the intent that we may
render to him all prayse, ho-
nour, and glory, thorough
Jesus Christ our
Lord. Amen.
(.)

FINIS.

The second Sermon

the which groweth of a kinde feeling that they haue of
the goodness of God, & of this inclination groweth that
they long for one desire to honour him, and that he
maye be honoured of all creatures. They are moued
to honour him in such sort as they can, and see such
that he may be also honoured of others, and so they
come to the true lively love of him, they reioyce together
and be delighted in all those things which make to
the glorie of God, wherefore they take pleasure in all
the good things that he doeth, and especially also see
like to haue every day more light of the goodness of
God. But it is to be understood, that such such incli-
nation is altogether spirituall, it is not found in carnall
men, but only in those, who being regenerated through
Christ, be spirituall, wherefore they alone do love God
in truth, those which are by hauing sayth becom againe,
those the more, which haue the greater sayth. And say-
almy as God, as he that hath in himselfe the fulnesse
of all perfection, hath no inclination to creatures, there-
fore he loueth them not in such sort as he is loved of
vs, yea, the love which God beareth to creatures, is
none other but a willingnesse to doe them good effectu-
ally, for as longe time as he thinketh good. But let vs
praye vnto the Lord that he woulde make vs feele his
love, to the intent that we may render to him all praise,
honour, and glorie, through Iesus Christ our Lord,
Amen.

¶ How God alone ought of vs to be loued.

Sermon.



God alone is an object to love, so that it
only ought to moue vs to love & which
we love: wherefore we ought to love no
thing but & which is god: & for this cause,
according as Christ saith, God alone is
good in truth, therefore he only ought to
be

be loued. In him alone is the true beautie, by the which things are loued. the true Charitie, wisdom, mercy, and all other vertues, which can moue & draw vs to be loued: inasmuch as the vertues that be found in creatures, and likewise of beautie, are no true vertues nor true beautie, but shadowes & farre off, and yunges of the vertues & beautie of God: for God alone is he, who is in truth, wherefore he only ought to be loued. Creatures haue not any true being, but shadowes, wherefore God sayd vnto Moses, I am that I am: as if he would saye, God deliues vnto Aegypt to deliuer my people without feare, for that creatures because they haue no true being, they can not without me doe this any hurt nor yet helpe this, but I alone am he, who for that I am in truth, can doe this both good and euill. And although when we be loued, that loue procureth vs to loue them againe which loue vs, yet because we be not loued in truth of any but only of God, from whome alone we must acknowledge to haue all our beatitude, therefore him only we ought to loue. Wherefore as God is the first beginning of al our beatitude, so also he ought to be our last end, vnto whome we ought to goe in al our loue, with which in him alone we ought to stablish our selues: as he himselfe commaunded saying, Thou shalt loue the Lord thy God, with all thy heart, soule, minde, strength, and vertue. Wherefore God willing to haue of vs all loue, as is convenient he should, layeth hard to our charge, & we ought not in any wise giue part thereof to creatures. Thou wilt saye God hath commaunded & we loue our neighbour as our selues, wherefore we ought not to loue God alone, but also creatures. I answer and say that Christ sayd also, that he which hateth not father & mother, childe, brethren, sisters, and moreover himselfe, can not be my Disciple: and how shall it be possible that we hate them, and on the other side, being our neighbours, that we loue them as our selues, seeing that hatred is contrary to loue.

The third Sermon

For the understanding therefore of the truth, it is to wit, that nothing in truth is loved, but onely that thing in which loue is stedfastly fixed and set: and in lyke sort there is in truth no hatred, but onely that, in which hatred is fixed and bounded: and because that like as the waters runne all into the Sea, neither doe they ever rest, untill they come thither, so God, so that he alone is in truth god, our first beginning and last ende, our loue passing by creatures, ought not to be stayed in them, but wholly to be directed even vnto God, and to rest in him: wherefore he alone in truth ought to be loved. And likewise also, soasmuch as tyme onely is in truth naught and filthy, therefore it alone ought to be hated: so that albeit our hatred passe by creatures, it ought therfore not to be stayed in them, but to be directed vnto wickednesse, and there onely to rest. And to understand this the better, I will bring an example of a perfect Christian. whose heart if thou sawest, thou shouldst see that his loue is wholly vpon God: and yet for all this, he loveth creatures, with-out staying therefore his loue in them, yea he loveth them not, but for the glory of God, & inasmuch as they serue to make it manifest: so that such a one might say vnto God the same wordes that Augustine sayde in tyme pasted, O Lord when I loue and creature, I loue not that creature, but thee, for whole I loue it. Although the spouse, doth loue & gifts of hir husband, she doth not therefore staye hir selfe with hir loue vpon them, but onely doth loue them for his sake & gane them, and because they serue for his glory and credit: in lyke sort the true spouse of the Sonne of God, doth not loue, account precious, nor esteeme the benefites of God for the worthinesse of them onely, nor yet for hir owne gayne, but only for being giuen of God, and for that they serue to his glory. Likewise also a good Christian hateth no persons, but for their wickednesse, which be to & dishonour of God, being by him most highly loved, so that his

his hatred is notified in the creature but in the stone.
We ought therefore to loue God with all our heart, and
that with staying our selues with al our hopes vpon him:
and we ought to loue our neighbours as our selues, with
out establishing in any wise our loue vpon them, but in
louing them onely for the glory of God, and inasmuch
as they serue to the making of it manifest. We ought al-
so to hate our neighbours, our parents, and our selues,
as Christ sayde, not with staying our selues with hatred
towards them, but towards their vices and sinnes in-
asmuch as we ought to hate them onely, for that they
being carnall doe hinder vs, draw vs backe, make vs
slacke, & suffer not vs to make famous the glory of God.
Like as then there is one onely God, so he alone ought
to be loued: and as al other things be of God, so onely for
him they ought to be loued. Al the creatures together be
not worthy of our loue, which is fit for none but God.
And al this of our loue which resteth in creatures, is lost.
God as he who is zealous ouer vs, will haue all our loue
for himself: of other things that we haue he is content
that we should communicate & giue vnto others, so that
it be to his glory, but loue he would not, that should giue
vnto any but him. If we loue men, for that they be our
kinfolkes, be lyke vnto vs, and come of the same blood
that we doe, such loue is naturall and not vertuous.
If we loue them for their beautie, and there in doe
establish our selues with our loue, in such a case that is
a lasciuious loue. If we loue them for profite, & lone pro-
ceedeth of couetousnesse: if for dignitie or honour which
we take to obtaine, that loue commeth of pride: If also
we loue the, for that we hope that they shall serue for our
saluation, and for that we trust by their meanes to goe
vnto Heauen, which we desire onely for our owne felici-
tis, without hauing respect to the glory of God, this
also is wholly a wicked and carnall loue.

But

The third Sermon

But now this truly is a lone, bright, sincere, pure, spir-
rituall and of Charitie, when we loue our selues & crea-
tures, onely for the glory of God, and onely when they
doe serue, or be to serue to the manifesting thereof.
True Charitie then, as Paule did write, seeketh not the
things that be our own, but the glorye of God: yea it is
a vertue that is most worthy, most high, most pure, and
altogether diuine, holdeth the eyes alwayes open, kee-
peth fast and fixed on the glory of God, and albeit sometimes,
as that which is most pitifull and humble, it debaseth it
selfe, to helpe the neighbours; it is not therefore stayed
in them, but immediately with exalting it selfe on high,
it returneth to the glory of God: yea, for that Charitie
maketh vs of no reputation in our selues, and transfo-
meth vs in God, therefore it maketh that not seeing vs
any more in our selues, but onely in God, we cannot
any more loue vs in our selues but in God alone. Let
vs pray vnto God then that he would giue vs that loue,
to the intent that we maye render vnto him all praise,
honour and glory, thorough Iesus Christ our Sayde.
Amen.

With how great loue God ought

to be loued.

Sermon. 3.



Inasmuch as godnesse is such, that be-
ing obiected to loue, it ought to be loued,
and so much the more, as it is the greater:
seeing that Gods diuine bountie is infi-
nite, it ought of vs to be infinitely loued,
as it is loued by diuine will: yea we
ought infinitely to loue God, not onely because of his in-
finite godnesse, but also because of his infinite beautie,
wisdomme, power, mercie, charitie, righteousness, and
for every other his infinite vertue and perfection. And
moreouer, for that loue ought to be reciprocall, in
our

our louing of God with infinite Charitie, as he loneth vs, we ought to loue him againe with an equall loue, therefore with a loue that is infinite, yea and with a greater if it wer possible, seeing that in louing vs he first beginneth. We can not say that he hath not shewed vs his loue with effectes infinite, seeing that he hath giuen vs his sonne vpon the Crosse, himselfe in him, with all his diuine graces and treasures, and his alone spirit. Other foue inheras other vertues, for that they haue for their object meanes, doe consist in a certaine mediocritie, so that it is a vice, not onely the failing or want of that mediocritie, but also the excess thereof. Charitie lyke as Faith and also Hope, for that they haue God our last ende for their object, and therefore be called Theologicall vertues, doe not consist in that mediocritie: insomuch as God canot of vs be loued so much, as also we cannot trust in him one much, nor put so much confidence in him, yea we doe euer faile in louing him, believing in him, and putting our trust in him as we ought. The meane to loue God, is to loue him without measure, and if it were possible infinitely: We be then bound, and that by many respects, not onely to effeme more of God then of infinite Angles, if there were infinite; and to spend more for God infinite times, if infinite times, we should rise againe, but also to loue him with an infinite loue. Whom wilt say is it possible if we loue God with an infinite loue seeing if we willesfinite, liueth: & bounden, therefore we are not bound to loue him with such daye. I am therefore and say that like as if thou hadst sent into some aduolous Crowdes, and the time being come in which he ought to paye the them againe, thou couldest not haue them, and this because he is come into power the thorough measure of his great threshold, in such a case if the sayd man saying about to his kinfolke and friends, shoulde be all possible diligence for to haue it and paye it with stand as I haue got but one

The .iiij. Sermon

Crowne thereof, and this alone he payed the, tell me in such a case, albeit he could not pay the the thousand Crownes, should this be for this that he was not bound to paye the them: surely no, but he should remaine and be in any wise bound, albeit he could not then pay them. And that the truth is so, is most certaine, inasmuch as if one should euer become rich, he should be bound to giue them the, not by any new Obligation, but by that olde, the which did alwayes continue, and was neuer cancelled, albeit it hath been hidde for that time, in which he was not able to pay them, wherefore thou oughtest not to cause him to be cast in prison, seeing that he could not pay them; and that it was without his fault: so like wise, if we cannot render vnto God infinite loue, but onely a very little, for this cause, not that we are not bound thereto, so that if it were possible that God should make vs so perfect, that we might loue him with an infinite loue, we should be bound to loue him infinitely, and not by any new Obligation, but by the olde which lasteth euer. It is very true that it is hidde, seeing that we be not able to loue him with an infinite loue: wherefore although we doe not loue him with such great loue, he will not for this cast vs into the prison of Hell: so that we loue him as much as we are able. And if thou wouldest say, that God hath dispensed and vnbanded vs of this Binde of louing him with an infinite loue, seeing that we are not able to obserue it. I will say, that if this our Binde depended on his diuine will, he might dispence with vs and vnbinde vs, but it dependeth on his infinite goodnesse, wherefore like as God can not take away any thing from his infinite goodnesse, and yet be infinitely good, so he cannot vnbinde vs, that we should not be alwayes bounde to loue him with infinite loue, as is fit for his infinite goodnesse, and is our duetie, to doe although we cannot. And here it may be saide, not surely howe great the goodnesse of God is, seeing that where

whereas an infinite loue is due vnto him, he is contented with a small loue, but also how great our imperfection is, seeing that infinitely we doe faile of doing that which is conuenient for vs to doe vnto God. Albeit God doth not impute vnto vs such a defect and sinne, neither doth he punish vs therefore, seeing that we cannot loue him, as much as for him should be conuenient. But thou wilt say, I would know with how great loue I am bound to loue God, so that in me there may be no fault vnto me imputed, and so I might be damned. I answer that we are bound to loue him with all our heart, soule, and minde, neither can it be sayde, that God in saying, Thou shalt loue God with all thy heart, soule and minde, did not command that we should loue him: whilst that we are in this present lyfe with so great a loue, but that he would onely shewe vs what we should doe when we shall be in Heauen, as some haue said heretofore, inasmuch as Christ sayes contrariwise, that this was not onely a commaundement, but the chiefest. For yet can it be sayd as the Papistes say, that to fulfill and obserue this commaundement, it is sufficient that we giue vnto God one part of our loue, so that it be the greatest part: and that we loue God alone, more then all other things, and this first, because God is of the contrary will in commaunding vs that we should giue all our hearts: and thereby all our loue: the which also he repeated with many wordes, diuers wayes, to the intent y we should be inexcusable. And to expound, thou shalt loue God with all thy heart, that is with parte, is not to declare the worde of God, but to denye it, and to gainsay it. For that they haue against them, Basil, Origene, Augustine, Bernard, Gregory, Nicene, Hugo de santo victore, & many other holy men, all the which notwithstanding with diuers wordes in expounding this commaundement, haue sayde, that we are bounde to giue vnto God all our loue.

The. iij. Sermon

Thou wilt say, if it be so, we must be all damned, inasmuch as there is no body, which giueth to God all his loue, yea whilst that we be in this present life, without a singular priuiledge, we cannot doe it, for that since the sinne of our first parents, thorough the concupiscences that be in vs, we be hindered and backed from the loue of God, and in such sort, that we do neuer loue him with all our loue, yea some parts of our loue doeth alwayes abide in the earth. Now to this I answer and saye, that the commandement of diuine loue is in it selfe righteous, honest and holy: and if we be unable to obserue it, this is thorough the faulte of man which sinneth, wherefore such sinne God iustly may impute vnto vs, and for it punish vs, and for all this, seeing that God by the obseruance of this commandement, and of his diuine lawe, coulde not iustifie and saue vs, he hath chosen to iustifie and saue vs, thorough grace, and thorough Christ, to the intent that as by the disobedience of Adam we be lost and destroyed, so by the obedience of Christ we should be made safe: Wherefore if we would be iustified and saued, we ought not to seek our saluation by righteousness, by way of obseruing the Law, inasmuch as by it in Adam we being fallen into the ignorance of God, and the concupiscence of worldly things, cannot obserue it, but ought to seek for grace in Christ, with uniting our selues vnto him by Faith. And then feeling in Christ the diuine bountifullnesse of God, we shall loue him above all other things: although we cannot loue him with all our heart, yet such sin shall not be imputed to vs. Our Obligation then wherein we are bounde, is not onely to loue God above all other things, with holding him in price and estimation more then all treasures, pleasures, honours, dignities, Paradies, and our owne life, but to set all our loue vpon him, and to endeavour to loue him with all our heart, soule, minde, strength and vertue, yea if it were possible to loue him

him infinitely, with applying al our forces to this ende.

Let vs therefore praye vnto the Lord, that he would
 giue vs grace to loue him, as we are bounde to doe, to
 the intent that we may render to him, all praise, ho-
 nor, and glorie, throughout Iesus Christ our Lord.
 Amen

¶ With what manner of loue, God ought of vs to
 be loued.

Sermon. 4.



God ought to be loued of vs, with a
 pure & sincere loue: that is, bicause that
 he is god in himselfe, and not bicause
 he is god vnto vs. Forasmuch as he
 that loueth God, bicause he hath recei-
 ued, both receiue, or hopeth to receiue
 some temporall benefite, corporall, or spirituall, such a
 one, in that case loueth not God, but himselfe, seeing that
 he bounding out loue in himselfe, is desirous of & long-
 sayd benefites, willing that God should serue them, as a
 vile instrument to let them haue their purpose. As the
 kingly or principall floudes or riuers without louinge
 their name, or neuer stayed vntill they be ioyned to the
 sea, but alwayes running, do draw with them al other
 riuers which enter into them, so lyke wise a true spiri-
 tuall loue, although it passeth by the creatures, is not
 stayed in them, rea, drawing with it all our affections,
 it directly the course enen vnto God, and there alone it
 resteth. We cannot without iniurye and despising of
 God, so take God with our loue, and stay our selves vpon
 his gifts. Wherefore as God loueth vs with a sin-
 cere & pure loue, so y all whatsoever he hath wrought
 and shall worke, is wholly for our benefite, and not in
 any sorte for his owne gayne, seeing that hauing in him
 the fulnesse of all benefites, we cannot be profita-
 ble to him in any sorte, we cannot shewe him the least

The iiii. Sermon

pleasure that is, no; make him in himselfe more glorious then he already is, so; as much as his glorie & felicity is infinite: now we ought thus to loue God without respecting in any wise our selues, and thus to work and doe all for his glorie. So that as when it was told Iacob that in Aegypt were many treasures, and that Ioseph his son was chiefe gouernour ther, he answered, I haue inough that Ioseph my son is yet aliue: as if he had sayd, I care not so; neither desire the treasure of Aegypt, but as one that haue all my loue in Ioseph, it sufficeth so; my perfect felicitie, that he lyueth, and that I may see him in that glorie: even in lyke sort when it is layde vnto vs, that in heauen be so great treasures, pleasures, and felicitie, and that Christ is the LORD there, if we had all our loue in God, as we ought, we would answer, we care not so; our other pleasures, no; no; so; heauen in any other sort, but as we may serue to the glorie of God: it is sufficient so; us, so; our most perfect felicitie, that Christ lyueth in his elect, that he reigneth, that the glorie of God is made manifest thorough him. And there it may be sene howe that many doe deceiue themselves, which doe thinke that men are bounde to loue God so much the more, as they haue receiued more or greater benefites at his hande, as though they were bound to loue God, not so; that he is god in himselfe, so; that he is god vnto vs, and because he bestoweth benefites vpon vs. And I say that if it were possible we should be, and had neuer receiued any benefite at the handes of GOD, we should be bounde to loue him nothing lesse, then now that we haue receiued so great benefites of him: and this, because we ought to loue him, so; that he is god in himselfe, and not so; that he is god vnto vs: and bestoweth benefites vpon vs: and this is properly to loue him.

Saying then, God is infinitely good, he ought of all

men.

men be most perfectly loued, therefore equally to his
goodness. It is very true that those vnto whom GOD
doth make himselfe knowne wryth greater goodnesse,
and with bestowing on them more graces and greater
benefites, although they be not bounde to love GOD
wryth greater love then others, inasmuch as all are
bounde to love him wryth a most perfect love, yet wote
that mooste perfect love, they are so much more bound
then others, as by those greater benefits they are stir-
red vp to love him, the which if they doe not, they sinne
more grievously. And this is it which CHRIST wil-
let, when he sayes, that he to whom much love given
he was bounde greatly to love.

And likewise the seruant that shall haue had greater
light of God, and of his word, and shall not haue lo-
ued him, nor done his will, shall be grievously beaten,
because his sinne is greater, and this not so that others
be not equally bound to love god, as well as he, inasmuch
as all men be bounde to love him most perfectly, there-
fore equally, but for that such a one, being wiser in so
much the more bound then vnto others, as he is more
stirred by thereto, and inasmuch as he hath more light
and more grace, therefore more manner he is to more
love him. And all be therefore bounde to love GOD
wryth a love most perfect, sincere, and pure, affect to such
a perfect love, he is more bounde that hath receiued
more graces.

Let us praye vnto GOD therefore, that with ex-
tinguishing in vs all selfe love, he woulde giue vs a
kinde and light, to the end that sitting vnder the
shadowe of his great goodnesse, and drawinge him wryth
sincere and pure love, we may render vnto him
all prayse, honour, and glory, through Iesus Christ
our Lord Amen.

The v. Sermon

¶ When God ought to be loued

¶ Sedition



¶ As much as onely wickednesse ought to be hated, and in God is no wickednesse or fault, that God ought not at any time to be hated, and he that should hate him, but onely the twinkling of an eye, should commit a most horrible sinne. Also the creatures ought neuer to be more esteemed then God, inasmuch as lyke as Christ sayd, he that loveth his father, his mother, his sonnes, his daughters, or other thinges more then him, is not worthy of him. yea, he is unworthy. He then which loveth and esteemeth more his parents, rayment, pleasures, honours, dignities, himselfe, or creatures, then God, although it were but a moment of time, eoth sinne, & inasmuch as God exceedeth in perfection the creatures, in so much doth he offend in iudging him inferior to them, he loveth them infinitely, like as God in goodness doth create them infinitely. He also ought neuer to account God equall with creatures, yea, he ought not onely be exalted aboue them all, but he alone ought of vs to be loued, and that with all our heart, all our mind, strength, and verie. And if thou wilt best understande: when we are bound to love him so, the papistes do say, with deceiving therefore themselves and others, and say, that the commandements negative do binde for allwayes, and for all times, but the commandements affirmative doe binde allwayes, but not for all times. As for example, for that not to slea is a commandment negative, we be allwayes bound with this commandment, and moreover bound to observe it thorowh every moment of time, so that it is not lawfull for vs at any time to slea. But on the other side, forasmuch as the doing of almes is a commandment affirmative, therefore albeit we be neuer free from this precept,

precept, but are altogether bound to observe it, for he not
therefore bound to observe it throughout all times: for as
much we are not bound to give alms at all times,
and continually, but only at certain times, that is,
when we be able, and to our neighbours in need. Thus
they say themselves, that being not bound to do so, as
a commandment negative, is contrary to all law, and
therefore all times, in such sort, that continually and day
after it shall not be lawfull, by any moment of time to
hate him, but forasmuch as to love God is a continu-
ous affirmation, they saye albeit we shall never be
unbound from this commandment, we shall not be
obliged to observe it throughout every moment
of time, but only when it shall be needfull. When ac-
cording to they saying, we be not bound to love God,
but when it is needfull. Now if this matter should ne-
ver happen, yet in any with they saye, that the question
be bounde to love him evermore, for that a commandment
not be without the obligation of God, without time, if
he will not once love God all his life longe. And if thou
wouldest aske at what time God ought to be loved,
they shall answer, that on the Sabbath and festi-
vall dayes: and this not only to the Jewes, but also
to the Christians, in not loving him: and I have said
so because we are bound to love him: for God hateth
himself the contrary. For saying, God loveth himself
for as that verse we ought to love him: and I have said
God loveth himself together through his love to that we
may know, and thereby to be bound to love him as
well as our selves. For as the commandment saith, to love
him, according to their manner, they have taken the
spiritual commandment of the law, of the law of God,
that only the Prince of Holyones, but whereas God
is an ear of love, they saye any man above all other things,
should love him: but not a man himself of time, and they
say, they shall love him: and I have said so, because they are not

bound

Z.

But

The v. Sermon

But first, whereas they say, that we are bound to love God: onely when it is needful, I would that they would tell me what they mean by this saying to be needful. If they mean, that like as we are not bound to give almes, but when our neighbours have need thereof, so that we be not bound to love God, but when God hath need of our love, it is certaine that we should never be bound to love him; seeing that God shal never have need of us, nor of our love. Thou wilt say, that albeit God hath in himselfe the fulnesse of all good things, and is in himselfe most perfectly happy & glorious, wherefore hath not neither can he have need of us, yet notwithstanding for to make manifest unto the our God, his glorie, & to the intent that he may not be dishonoured, it is needful that we love him, and that with effectes we shewe unto him our love: as if thou seest one that blasphemeth God, then it is thine awaiesfull that thou love him, and that for his love thou art moved to reprove and correct such a one: the like I say of all other injuries which thou seest done unto god. In like sort if thou seest thy neighbour be in any necessitie, then it is time also and needful that thou love God: that for his love thou be moved to provide for him, and so in other cases we are bound to love God, when such necessities doe happen. And I say, & shew as much as God is alwayes most perfectly good, pitifull, righteous, wise, omnipotent, and most excellent, therefore be ought of us to be most perfectly loved alwayes. And so much the more, as that continually & at all times he loveth us with an infinite love, & becometh heaviest upon us, and the christian comforts & rejoiceth, in executing the intent of, and loveth alwayes: & though at times as well as the commandments negatives do so, & like as although we are not bound to give almes at all times, but onely when our neighbours have need thereof, notwithstanding we are bound alwayes & thorough all times to love them inwardly. In like sort also albeit we are not bound

bound alwayes to praise God with hope, but only
when it should be expedient for to stirre up our selves
wth others to give glory unto God, yet notwithstanding
we are bound to love God alwayes & continually with
all our heart, like ought also, not only on the sundayes
& holydayes, but at the time of our life, & every moment
thereof, sanctifie him, with making him thine in house
of his dwelling, forasmuch as in this rate anlye it is
granted us from God. Neither is it without answere
done unto him when he saile of that high & perfect love
which is fit for him. And although whilst we be in this
present lyfe, without a singular knowledge & grace we
cannot love God continually, as all the way cannot love
him with all our heart, soule, & might, yet for this cause it is not fully set as some say, but
he sayd; that such love is not commendable for that we are
bound to doe. Wherefore if we be bound to love him
in love, we should be alwayes as if we were bound to
doe so, forasmuch as for to love him with all our heart
except by grace we cannot do so. And here it may be
saide, how that the opinion of them is false, who say
we be not bound to love God alwayes, as if the law
may be, since if they be very desirous to do so, they
desire to be bound to love him, as if they were bound to
do so, but as I have said, it is not so, forasmuch as
the holy scriptures is a thing in question, the end of
it will tell you. The Law is a thing which is to be
gained, the truth that was then, was a thing which was
rough, therefore the Law is a thing which is to be
worn, of which the Law is a thing which is to be
continually worn, all his heart, with all his strength, &
power, giving saying, & holy scriptures, that he saith to
past some men, that for observing the first and chief
commandment of the law, it is sufficient that of the
least the twinkling of an eye, upon the Sabbath day,

The vi. Sermon

we have in the same act of love to honour God, with ex-
alting him above all other things and that this, though
our weak and mightie free will, is alwayes in our pow-
er. It is our due tie, to bestow the praise that he would
bestow, and deliver them from all such promises, with
giving them the light of the truth, to the intent that to-
gether with other the elect, they may render unto God,
all ways, honour, and glory, through Jesus Christ our
Lord, Amen.

If it be in our power to love God, when and how
we will, we have much to live. And with this argument
our author begins his second Sermon, in a most lively and
powerful way.

EYE, as if an Eagle were without
wings, bound upon the ground, bound
betweene heaves, it could not stirre it selfe,
it could not flye up into the ayre, and if yet it
could flye, it could not direct the flight
unto the heaves, and if it could thether
direct the course, yet it could not flye above it selfe:
even so the soule the daughter of Adam, beinge
without the winges of Christian vertues, bound upon
the earth with carnall affections, & though the wound-
ed and killed, carnation is selfe-determined, nor flye
with his brightness, although it needs be elevated ab-
ove the creature, it could not in any wise be directed
unto God, nor if it could be directed thether, yet it could
not with the winges of love flye above it selfe, so that it
honoureth the God more then it selfe. For as much as thou
lovest God, that thou lovest, it is the spirit of our naturall
and sensuall man, which sayes we can love more but our
soules are too weak, that with our weaknes, we cannot
dilect, we cannot love, we cannot be directed, with this kind of
we cannot love God, but say we cannot give him his due
as he deserves, but saye upon us: which is a great
of our weakness, by this, now with this we might say

out any other grace, lone God above all creatures, and
more then our selves: and the reason is this. Where is
none so locked a person, that without other grace, hath
not acknowledge and confesse that he is bounde to lone
God above all things, wherefore if he cannot lone God
above then himselfe and all creatures, as his understand-
ing both these are verie beto him: his will shall not
be free, and moreover he shall be naturally locked, seeing
that it could not obey the understanding. I answer e
say, that as Peter his wife, we are by nature & children
of wrath, wherefore wicked and the seruants of sinne:
not therefore so created of God by nature, but by nature
corrupted in Adam; wherefore with out of grace,
we cannot be deliuered of pson to lone God above al
other things: and yf the will it is true that our will, by
nature in Adam corrupted, is alwayes mischieuous
and a seruant of sinne, untill that thorough Christ he
made free. Bernardus then wilt say, if that a valiant
Citizen hath bought his owne life for his country, with
out any other grace of light supernaturall; yett had the
kingdome offer it selfe for the seruants of the head, as is
often times seen by experience: and thereby if a politike
man, without any other grace can lone his country more
then himselfe; and likewise also the same hath bought
since some the head by the offer it selfe, we have cause to
thinke and believe, that our will may so much more then
the forsaide things lone God more then it selfe, as that
God is more greater then the head of the country. An-
to this also I answer and say, that a valiant Citizen
both bought his life ready to die for glory which he lo-
ueth more then his owne life, as it is true, by experience,
that loving his country he is ready to die: and that he hath
therefore by buying it he hath purto in such a sale to
spende his life. Some other he woueth to take purpur
upon them for the profit sake which they hope to ob-
taine, or els for the love whith they feare will payment

The vi. Sermon

All this then that a polittike man doth as one that is carnall, is onely for himselfe, and for his owne proper gaine. And likewise also a man when he offereth his hande contrarye to the proper inclination, to receive a wound for the safegard of the head, doth it, because he loveth himselfe, and saith that it would be smaller hurt & lesse danger, if he suffer his hande to be hurt, then if he suffer his head. It is alwayes then selfe-love, which causeth us to doe anye thing, when we be with-out divine grace. And albeit that God alone in truth is god, and includeth in him all vertues; & being all goodnesse, wherefore not onely we ought to love him above all other things; but in him alone we ought to lay our love, notwithstandinge though the sinne of our first parents, we be so blinde, feeble, mischievous and miserable, that with-out his grace and light supernaturall, not onely we cannot set our whole love upon him, no nor yet love him above all other things. Thou wilt say, I proue yet, that although I be wicked, and without divine grace, I have not withstandinge a certayne desire to love him, above all other things: and forasmuch as this desire is nothinge els but love, therefore it maye love him above all creatures wout any other grace. Unto this I say, if thou shalt go forward seeking diligently, thou shalt finde that this desire which thou hast to love him, is none other but for thine owne lucre. If thou be carnall, thou doest not desire to love him for his glory, but for thine owne felicity, and this is not to love God, but thy selfe. And if thou wouldest say, I desire that all my will, love & desire may be most sincere and sincere. I answere likewise and say, that this thy desire also, if thou be carnall, is onely for regard of thy selfe, wherefore thou lovest none but thy selfe. Whilste therefore we be carnall, and that self-love doth raigne in us, not onely we cannot love God above all things; but we cannot in truth love him, but for our owne gaine: the which is not to love him but our selves.

Thou

Thou wilt say, it is sufficient that diuine grace being our
 gyde, we may loue him as much as we would, and for
 as much as diuine grace both neuer faile, therefore it is
 alwayes in our power to loue him, and that in what
 sort it pleaseth vs. Unto this also I answer, and say,
 that there is experience to the contrarye, inasmuch as
 men doe not loue God as much as they would, yea al-
 though the reprobate should vse all their witte and
 strength, they could in no wise loue him. It must needs
 therefore be sayd, that this grace of louing him, is not
 graunted alwayes, nor to all men, nor yet to loue him
 after our fashion: yea the elect themselves haue not al-
 wayes this grace to be able to loue him, at their instance,
 nor in such sort as they ought: therefore like as Faith
 is giuen of God, so also is Charitie. And they becom
 themselves who thinking to haue alwayes in them po-
 wer to loue God, thus set to repent and conuert, vnto
 the latter end, of their life, knowing then that Charitie
 is a diuine and supernaturall fire, let vs praye vnto
 G D D that through his grace he would kindle it in
 our hearts, to the intent that we may render vnto him
 all praise, honour and glory, thorough Iesus Christ our
 Lord Amen.

How the waye of Heaven
 is easie.

Sermon 2.

There be some, which thinke that the
 waye of Heaven is most difficult, and
 this because theye as Christ sayeth, say
 to enter into euermoring life, it is
 needfull that we obserue the same
 mandements of G D D, inasmuch as we
 must loue our neighbours as our selues, that we
 maye receiue pardon

The vii. Sermon

pardon from our hearts all injuries, with loving our
 brethren, all our enemies. It is needfull also that we
 patiently suffer all adversities, and all sicknesses, even
 death, with contenting our selves with whatsoever it
 shall please God to appoint vs. That we despise riches,
 pleasures, honours, friends, parents, and all other world-
 ly benefites, that we mortifie all our affections, our own
 will, our iudgements, with accounting our selves of no
 reputation, and that we love God with all our hearte,
 soule, minde and vertue. And for that the doing of the
 foresayd thinges, is very difficult unto vs, seeing that as
 in Adam we were made blinde, & as the concupiscences of
 the flesh be most mightie in vs, the world most corrupt,
 thorough euill examples and temptations most mightie,
 thorough subtiltie, malice and power of the Diuell, ther-
 fore they say that the way of Heauen is most difficulte
 and hard, which thing also they confirme by Christ, who
 says, that straight is the path which leadeth vnto life.
 Whereof it groweth that many believing that, being
 afrayd of the difficultie, dare not walke by the waye of
 God, but retire backe from it. And I saye that although
 the path be straight, and the gate narrow which entreth
 into the spirituall kingdome of Christ, and this because
 into it no man can enter but by a lyeuely faith,
 the which is not in our power, wherefore not depending
 on vs, it is hard for vs, yea impossible, to enter by our
 selves into the spirituall kingdome of Christ, notwith-
 standing seeing that by grace and thorough Christ we be
 regenerated, and alreadye entred into the kingdome of
 Christ, having of God a lively light, and a spirituall tast
 and feeling, we doe loue him above all other things, doe
 walke thorough god woordes without any difficultie, in-
 asmuch as in such a case the loue of God maketh vnto vs
 all painfull traouils easie, all bitterness sweete, euery
 paine pleasant, and euery burden light, as Christ
 sayd, And it is saide by experience, that when one in
 truth

truly hath shed his love upon God, that it is no pain
matter for him to pardon for his love all sinners, let
love his enemies, to despise the world, yea and himselfe,
to bying doctore himselfe with watchings, fastings, ab-
stinences, disciplines and other kindes of penitence, so
that they be done thorough love, and truly they
are not sharpe and grievous, but also pleasant & light,
in such sort, that suffering for Christ, they weepe themselves
happy. When wilt say, I see yet many, which make pro-
fession that they are willing to serve God, that do afflict
themselves with fasting, abstinence, watchings, disciplines,
makethome, pilgrimages, and with doing and suffering
these and many other most difficult things: I answered
and saye, that to goe into Heaven there is no ordinary
need, that we walke by such like extremities, if we be
not thereto moued singularly by the spirit of God, but
it is sufficient that we walke by the way of modestie,
in which truly consisteth vertue, with obeying an-
nually to the glory of God, wherofe of any thing we
we haue faier, and in us is sobriety, purgation, tem-
perance and other vertues, we be in the way of God,
and not when abiding bare-footed and naked in a wil-
dernes, we eate nothing but roots of herbes. All they
therfore that be so extreme in their life, as they which
be out of the way of God: and be not obedient to him to
by the honour of God, but by the honour of the world, &
by other their proper gaine, by the spirit of pride, or by
some other diueltish and diuelian spirit, and it then thou
dost say that y Patriarches, the Prophets, the Apostles,
the Martyrs, and all other Saints, haue suffered much,
and like those that other shall suffer: I answer, an ac-
cording to Pauls teaching, all they which wante his glo-
ry in Christ Iesu must suffer persecution. When wilt say,
that the eld Ioblett y they are in this present life, do not
abide in tolemence, nor in carnall delights, but that they
worke & take paines, although moderately and in power
and thus a, I answered, and saye, that the Saints must suffer,

The vij. Sermon

matters: & do suffer much; but soasmuch as al ^{that} which
 they do suffer, they do & suffer it for ^{the} loue of god, in
 soe willingly, ioyfully, and without difficultie, yea with
 pleasure more or lesse, according to the measure of loue.
 When therefore we washing we do feele any unwilling-
 nesse, it is a signe also, that we be not perfect in Charitie.
 Knowest thou in what it is hard to doe god? looke
 and thus to suffer into him that worketh and suffereth
 by force, and contrary to his will. Doe so toward and con-
 sider the life of carnall men, and thou shalt see that they
 trauaile, and suffer soe to haue desirable benefites, much
 more then the elect doe for God; and yet notwithstanding
 if thou wouldest remember of them which were the
 hardest, either the way of God, or the way of the world,
 they woulde say that the way of heauen were the hardest,
 and this because & hauing their loue set vpon ^{the} world,
 they do not feele ^{the} difficultie in working & suffering for it,
 whereas on ^{the} other side for ^{the} they loue not God, they ac-
 count it a most hard matter to obey him. I say not ^{the} in
 the way of heauen men do walk without paines & suf-
 ferings, but I say, ^{the} soasmuch as we goe not into God,
 neither are moued by him, except when we be moued by
 his spirit & drawing by his loue, ^{the} which maketh easie eu-
 ery difficultie, & maketh euery sharpnes & bitterness plea-
 sant; therefore it must needs be said that ^{the} way of heauen
 is most easie & happy. All they therefore which waite & suf-
 fer, either worke & suffer by force of ^{the} spirit, & of Chari-
 tie, so without difficultie; or else they worke & suffer thro-
 rough humane respects, & so they are not in the way of
 God: seeing they are not moued to to him, but into the
 world. If in a matter most difficult into carnal men, yea
 impossible, although possible with God & most easie, it is
 to be regenerated, to become spirituall, to haue a liuely
 light & spirituall feeling of ^{the} godnesse of God, to haue a
 liuely faith & hope fixed in God, & to be in loue wth God:
 thus also after ^{the} they be regenerated to grow in Faith,
 Hope & Charitie: but after ^{the} we be spirituall, & that ha-
 uing

The viij. Sermon

in any wise be in ioyne with God, wherefore to haue
a motion to like the glory of God, the perfect observati-
on of Gods commandements is not necessary, but it is
needfull that we feele thoroughly with the spirits, Gods
loving kindness, that we may drawe into him more
then the world. And by this therfore into the Lord, that
he would give us such light, and that he would increase
it in vs every day more and more, to the intent that with
great zeale we walking by his pathes, may render unto
him all praise, honour and glory, through Iesus Christ
our Lord, Amen.

What thing it is, wherein God hath shewed
vs greater loue then in all the other,

Sermon. 8.



Inasmuch as to kinde in vs diuine loue,
it is very profitable to knowe what thing
it is wherein God hath shewed unto vs
greater loue then in all other things, I
haue iudged that it would be requisite,
to consider amongst all the signes of loue
which God hath shewed, which is the greatest. Some
say that the greatest signe of loue which God hath shew-
ed vnto man, was when he created him after his own si-
militude and likeness, capable of him, and to beatitude.
And moreover hauing giuen to him a being so noble, en-
riched him with many giftes and graces, with making
him Lord ouer all creatures. So that when Adam open-
ed his eyes, and saw that God had created this worlde
for him, that he conserued and gouerned it for the seruice
of him, and that euery creature was obedient vnto him,
to the intent that he confessing all his beatitude to come
of him, might like to let forth his glory. Seeing his ex-
cellencie, he felt towards him a singular loue of God.

Other

Other say that the greatest signe of his love was in for-
bearing sinne. And this, inasmuch as man not know-
ing the great charitie and goodnesse of God personally, by
his so great benefites, God suffereth him to fall, and so
hitherto and without him, that he might have occasion
to know how much he loved him as to an enemy which greater
superabundance of love, to the intent that he might the
better see how greatly God loved him. There have
bene also some which have sayd, that as when the father
loveth greater love unto the sonne when he chastiseth
him, then when he dandleth with him. Even so, when
God chastiseth vs for our benefite, he loveth unto vs greater
love, then when he giveth vs his joyfull prosperitie. But
those which be more neere unto the truth, have sayd that
the most high signe of love which GOD hath shew-
ed unto vs, hath bene that GOD (being more high
then he could come unto us) which he hath made, most
like untoe persons, and his enemies, more love then he
could descend unto) hath, I say, not sold, but that which
more grace given a gift most high and worthy I could
be) not a servant, or one of his friends, but his owne
deare and onely begotten sonne: a thing so him more
deare and entirely beloved he could not give us, not gold
but the richest of all divine treasures, vertues and gra-
ces, yea, in Christ he hath given us all things, even him-
selfe. And moreover he hath given him to us, to the in-
tent that he might serve to wash us from all our filth
and stinking finnes with his owne blood, and to dye for
us upon the crosse. He hath also given him unto us for
an example, direction, and rule, for a pleasant friende,
spouse, and brother, for a Capitaine, for a Shepheard,
Priest, Alter, Sacrifice, robe, rayment, and for a reward.
But in giving us him upon the Crosse, he had shewed
us a most singular love, chiefly, for that he hath given
him to us with a most high and infinite charitie. And
I knowe the sonne with great love offered up himselfe

The viii Sermon

upon the crosse, and altogether for our benefit. Where
 saze Christ wondering at a great chaetle of a father,
 sayd, So god loued a world he gaue his only begotten
 son for it. And in an other place, speaking of himself, he
 sayd, None hath any greater loue then to spend his life
 for his friends. Wherefore S. Iohn said, In this we haue
 knowen a loue God, for he hath spent his own life for
 our sakes. Man knoweth not, neither can he imagine, if
 God could shew any greater loue then a which he hath
 shewed in giuing vs his own son upon a Crosse. There
 he also saith which say, a the greatest signe of loue which
 God hath shewed vs, hath ben in giuing vs his spirit
 forasmuch as although god had created vs and bestow
 ed innumerable benefits vpon vs, in giuing vs also Christ
 vpon a crosse, we shold in no wise haue ben holpe, if god
 in his spirit had not opened our mindes, & made vs feele
 in deede his great godnes & loue. Other say, a God shal
 then shew greater loue the at any other time, when at a
 day of iudgement, he rayling vs again glorious, both in
 respect of our soules & also of our bodies, & deliuering
 vs fro all euil of this present life & of a life to come, shal
 set vs in quiet, restful, & peaceable possessio of heauen, &
 of a most high & perpetuall felicitie, in making vs al
 waies to enjoye his most pleasat fruits of a passion &
 death of Christ, & of his diuine grace. And I iudge a the
 greatest loue which God hath shewed vnto vs, hath ben
 in purposing fro all eternitie in his diuine minde to saue
 vs with his most perfect felicitie, high triumph of Christ
 and his most great glory: forasmuch as this benefite in
 cludeth in it all other, the which do depend on it alone,
 Inasmuch as for as much as he determined to saue vs with
 our most high glory, therefore he created vs so noble, af
 ter his owne likenes, & capable of him, & the world for
 to serue vs: for this cause he suffereth vs, in this ende he
 chastiseth vs, calleth vs vpon, & harrieth for vs, & dissi
 muleth himselfe, & tollerateth vs, & bestoweth innumera
 ble

his benefits vnto vs: for this cause he sent his Patriarches,
gave a law by Moses, sent his Prophets, & lastly his own
son: for this cause he appointed that they should preach
wonderfull myzaries: & do all that which they dur: for this cause
he sent Christ: & lastly he should dye vpon the crosse. And
likewise because he had elected vs to most perfect felicity,
therefore Christ arose againe, ascended into heauen, &
sent his holy ghost, like as he sendeth it innibly alwayes
vnto his elect. And likewise also, for because he hath pre-
destinated vs to glory, therefore he sending Christ to
iudge the quicke & the dead, we shalbe by him thorough
Christ take vp to a most high & perpetuall felicitie. Now
therefore louing vs to an infinit loue, & having shewed
his loue in so great exceeding meares, let vs beseech him
if he would giue vs a spiritual task & feeling of him, to the
intent that thorough Christ, we may render vnto him
all honour and glory. Amen.

How Christ vpon the crosse draweth every man
to himselfe thing vnto him. Sermon.

What will ouerly beholde Christ vpon the crosse, shall
be with a most earnest violence, & by all meanes
possible he draweth all things vnto him. First for that
words, & specially such they be pronounced to eloquence,
order & pitie propriety, be most effectual to moue mens
hearts to drawe the vnto it, as hath ben, & is some co-
ntinually in oration: wherefore Christ vpon the chaire of the
crosse was not dumb, yea he spake words which would moue
& draw vnto him any hardened, faithles, & obstinate hart.
And although Christ had in his life time spoken many his
words were altogether diuine, notwithstanding those words
which he pronounced vpon the crosse, were of so much force
aboue al other, & so much more effectual & violent, as the
being the last, & pronounced by the son of God, when already
nere vnto death, he was in great torments, they are full
of exceeding wisdom. *Wisdom, pitie, goodness, righteousness*
& charity, as euery one proueth which in the spirit doth
tall them.

The

W B

The ix. Sermon

WB
 The lectures also doe helpe when they be stily applied
 vnto the woordes to moue greatly, wherefoze when a mo-
 ther would haue hir young sonne come vnto hir, she doth
 not onely call him, but also psoneth him the moze with
 bekening hir head, and with opening hir armes. The
 which Christ also did for to draw vs vnto himselfe,
 much as he stretched out his armes vpon the crosse, as if
 he would say, beholde that I open and offer my selfe vn-
 to all men, ready and prepared to receiue and embrace
 euery sinner, which by my meane doth thirst for his sal-
 uation. And if thou haddest sene with what a howe great
 sry teares, burning eyes, and exceeding loue, he lifted
 vp his eyes to heauen to pray for vs, & with what sweete
 pittie he debased himselfe and behelde those which hadde
 nayled him on the crosse, and others who were present,
 if thy heart were a thousand times harder then an A-
 damant stone, thou shouldest in any wise haue bene con-
 strayned, that it should not onely be mollified, made fe-
 ble and pleasant; but moulen: chiefly, seeing that for
 thy loue blood guished out from euery part of him. And
 if the wisdoms of Salomon could worke so much in the
 Quene of Sabba, that with causing hir to leaue hir rich
 and delicate kingdom, drawe hir from so farre a country
 to trauaile: euen to his presence for to heare him, the
 wisdoms of Christ exceedingly shewed vpon the Crosse,
 ought so much the moze effectually drawe vs from the
 worlde vnto him, as that his is the greater without pro-
 portion. Wherefoze also in Christ vpon the Crosse are
 fulfilled all the Propheies, are verified all the Scriptures,
 all shadowes and figures are made manifest, and all
 the treasures of the wisdoms and knowledge of GOD
 are opened, wherefoze as the most high, perfect, open, and
 manifest truth, he draweth our mindes to beholde it in
 him. And likewise also for that libertie, especially of
 riches, is most effectual in alluring, chiefly the poore, and
 such as be in necessitie therefore Christ for to drawe vs
vnto

with him, led towarde to spend the goods a most brest
and exceeding liberalitie: forasmuch as by mere grace,
he not onely deliuered vs from sinne, from the power
of the diuell, and from all euill of this present life and
of the tyme to come, with making satisfaction for all our
bondes; but also moreouer giueth vs all his diuine trea-
sures, heauen and himselfe: Yes, he himselfe be to euery
euill with his righteousnesse, inasmuch as we be his bo-
ren and moulded to haue compassion on him, seeing that
in him, although he be most innocent, the Father hath
most rigorous iustice punished all our sinnes. Behold
withstandings: albeit toward the croffe he suffereth be-
with with woordes; willingly he with his fader, and
diuine iustice, calleth he with his iustice: moueth
vs with his truth, and bindeth vs with his benedictions:
wilteth he with his Charitie vnto him, with forgiuing
vs violently? Perther: ought any, being in wonder
hererat, forasmuch as GOD being not onely the first
beginning of all things, but also the last end, and this
because that tyme as all things depend on him, is al-
so they waite vpon him, it must needs be so, that
he upholdeth them all, moueth and governeth them,
not onely as they first efficient cause, but also as their
last end. And forasmuch as the first motion, being
voluntary and longing, is more swift and forcible, then
the motion of the efficient cause: against the which
willed that it pricketh him, we baptize and rest.
Therefore GOD being willing to cause man that he
should come vnto him; he shall not onely to moue he
with his first beginning, with impulsion of his spirit,
but also with his last end: he himselfe making vs vnto
him by the sheele of Christ crucified: Wherefore if the
elect will be moued with so great force by the
Angells, by what force and violence may we thinke
that the noble spiritus of the elect of GOD, be moued
when as being regenerated, loosed from the affections

The ix. Sermon

of creatures, beinge livinge and lively, are not anoyed
 by the hol^e Ghost; but drawn with great vio-
 lence by **C. P. R. I. S. T.** crucified. And if thou wouldest
 see howe great the force of Christ shewed to be in Christ
 upon the Crosse, consider that if in the earth there
 were a man, most sensually, with all his affections most
 stricken unto treasures, pleasures, honours,
 and benefites of the worlde, if in any wise it should be
 grained unto him to open his eyes but for very short
 time to Christ upon the Crosse, to see him with a lively
 light, and to see him with the spirite, that he was so
 crucified for him, he should be by his love in such sort
 roused in the inward partes of his heart, and with
 such violence and force drawn, that looking in pictures
 all the tortures wherewith he was bounde unto world-
 ly things, he should immediatly be found with all his
 heart, will, minde, and spirite elevated, ravished, and
 transfused in God. And hereof we have example in
 Paul, who saith that he had turned his shoulders
 against Christ, & wisteth that with great force he ran to
 seek the dishonour of God, beinge called and illumina-
 ted by Christ, was drawn with such violence to the
 glory of God, that he was ravished by even to the third
 heauen. And albeit that afore time even befor his con-
 version, he had bene most vehement against Christ, yet
 beinge converted, he was drawn to honour him with a
 greater vehemencie, inasmuch as **C. P. R. I. S. T.** was
 to him more effectual, then all other objects which had
 before time moved him to the contrary. When that
 Ananias the Syrian came to bebringe him home, at the site
 of **C. P. R. I. S. T.**, he was drawn with so great a
 vehemencie and force, that if there had bene offered
 him a thousand treasures, with all the possible trea-
 sures, pleasures, honours, and felicities of the worlde;
 the soules in us with Pauls hand pressed the Ropes.

Christ himselfe sayde vnto the Apostles, you haue not
chosen me, but I haue chosen you, as if he would
saye, you are not come vnto me by your owne accord,
but because I haue chosen you. As concerning you,
ye be none such that ye haue had power, once to
thinke of comminge to me, yea, as those which be
carnall, yea, haue alwayes resisted and fought against
me, as when he sayeth, I will followe thee whithersoever thou shalt go.

Like as Christ expressed in other place, when talk-
inge with the Citie of Hierusalem, he sayde: How of-
ten would I haue gathered thy children together, as
the Henne gathereth hir chickens vnder hir wings,
and thou wouldest not? vnto the toliche Angell
Augustine addynerth, speakinge of the churche, sayeth,
and hath gathered them together againe. By this fol-
loweth as like as Augustine himselfe sayeth in his
Enchiridion, there is none so wicked which more saye,
that, O Lord, I can stand at any time when thou wilt conu-
erte the wicked, and vnto them thus saye, although he
were a Magician, and of his owne O Lord, I can when he
will, multiplye his heart, and make him to be a god.
By: Where neuer was any holy man who in any sort,
by his owne accord, to stand at any time when he
will. All haue bene by him, and by the violence of
force. Whom he hath perauentured that he shall be
for so, as he is upon the Crosse, as a weak man, as
his person, and say vnto this, that as Paul sayeth,
he is the true man, the power of O Lord, I will saye,
although he is a sinner, every one that he hath
chosen, the O Lord, I will saye, he is a sinner, he is
not he sayeth, that he is exalted by a weak man, all
things are made: that is, it is a thing, a sinner, and
better by the Crosse, I shall be exalted in the
heartes of men, in that they shall be made with a
kind of faith, for the sake of O Lord, I will saye, and
wonder, with grace, Charitie, for the love of them;

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I shall drawe every thinge unto me; inasmuch as I shall drawe unto me, not onely the spirite of such as they be, the minde, the vnderstandings, with all the thoughtes, the will with all the affections, the soule with all the powers, vertues, and operations, but also all o- ther creatures, inasmuch as seruings unto man; and he being by Christ drawen to the glozve of GOD, they also shall bee thorough Christ drawen in man to serue unto the glozve of GOD. Man in Adam was fallen, a straunger from GOD, and in such sorte doctored in the world, and bound with yron cheines of humane affections unto creatures, that by himselfe, not onelye he coulde not come unto GOD, yea, his senses were all unto worldly thinges. It is not sufficient that God sent the Patriarches, the Prophets, and the other Saynts, with bidding vs to his diuine wedding, toher- soze being willing to drawe vs unto him, he at the last sent his olone sonne in the forme of a seruant, and appointed that he dyinge vpon the crosse, should giue vs such and so greates light of his goodnesse, and should so make manifeste vnto vs his loue, that we should be con- strayned and forced to come vnto him. Neither is it profitable that might should bee such a straunger from God, so doctored in the world, inagratious, and obsti- nate, that he might not be immediatly drawen by Christ, if he see him to be the sonne of GOD, and dead for hym, yea as calamitie draweth vnto it espe- cially hardness, likewise Christ draweth vnto him the great sinners, so that they acknowledge themselues to be such. All they therfore which he goneth vnto Christ cany chained by into heauen, are gone and chained thether by the force of loue, and likewise by force they doe abide, and that to bide there for ever. Christ then would chieflie suffer, so to declare vnto vs his most high loue, and therewith as with a most mightie thing, and most deere vnto his heart to enforce and drawe vs vnto him. Forasmuch as loue

a spirituall fire which we doe not seeke to quench, but to nourish: it is a most pleasant knot, from which we do not seeke to be vnbound, but to be fast tyed: it is an amorous vyolence, against which we make no resistance, yea euery one fauoureth it. He draweth vs not vnto him, but by drawing vs to the father, wherefore being vpon the Crosse naked of all treasures, pleasures and worldly benesites, he is shewed vnto vs altogether diuine. And if Noe coulde drawe the liuing creatures into the Arke, how then should not Christ be able to drawe vs into his breaſt? The Angells coulde drawe Lot out of Sodome, and shall not I beleue that Christ can deliuer me from hell, and from all my sinnes? I see that Moses coulde drawe out of Aegypt so peruerſe and obſtinate people, and shall not I beleue that Christ can drawe me out of the world? Iosua brought them into the lande of promise, and shall not I hope? Christ will conduct me into heauen: Christ in Peter conuerſed and drew vnto him in one day thre thousand persons, and in an other day ſixe thousande, in Paule as it were the whole world, wherefore I can not doubt but that he will also drawe me vnto him. One woman Samaritan could moue the whole Citty of Samaria, and shall not Christ be able to moue and drawe me vnto him? The multitude of people folloved Christ through the wilderness, euen till they had forgotten themselves, being allured by his pleasant wordes, and shall not I be drawen to folloiw Christ, ſeing that for me he dyed vpon the Crosse: the deafe heard, the blinde knew him, and the children praised him: and I ſeing that he hath opened my heart, lightened my minde, in this age, shall I not ſeek his great goodnes and loue with his most high and exceeding ſpirit, diſcovered vpon the crosse: This can in no wiſe be poſſible, yea, it will of neceſſitie be that I continually loue my Jeſu, and that by him I be drawen to render vnto the father for ever all praife, honour and glory. Amen.

The x. Sermon

How the loue to God maketh
right our purposes.

Sermon, 10.



Although God made man righteous, yet notwithstanding he is turned away vnto creatures: so that if by Christ he be not regenerated, he doth not worke nor suffer for the glory of God, but for his owne gaine. Speaking therefore of carnal men, they at haue for their fool, rayment, pleasures, honours, or other worldly things, by which as by their last ende, they are principally moued to worke. And albeit sometimes they thinke to worke to the glory of God, yet they worke not in truth but for respects of themselves, as should well be knowne, when they might enter into the inward parts of the darke Labozynth of their owne hearts: for that they should see that they seek to know by being knowne; doe loue by being loued, be liberal for to moue others to be prodigall towards them: doe prayse euery one, for that they would be praysted: doe tollerate, because they are bound to be patient: are afflicted, because they would be called Saints: doe chole miseries because they would be happye, despise the worlde because they would be holden in estimation: doe debase themselves, because they would be exalted: and in humbling themselves be proude: they care not to dye, so as they may lyue in the remembrance of others: and so appearing to shunne glory, they god seeking it, although by secret and priuie wayes: they would be humble, so as they might not taste it: yea for to reioyce in confusion, they thirst after patience, because they would be happye euen in shame: they would be content to be without worldly affections, that they might lyue more content in euery place, time and state: they desire to depende onely vppon God, because they would

would not be broken and tumbled about with the turning whēle of worldlye things: they be discreet vnto themselves, so that they would haue no griefe in gouerning them, they would be reposed wholly in God: they desire a perfect faith, because they might alwaies be heard, they long to be holden of no reputation, but so their owne gloze: they would willingly lose their owne will for a diuine will: they haue a desire to lyue blamelesse because they might lyue without payne: they frame the Arke with Noe, but it is to saue themselves: they build the tower of Babel so to make their name famous: they leaue their countrey with Abraham, but it is so the land of promise: with Lot they fly out of Sodome, but so feare: they serue wth Iacob vnto Laban, but it is so to haue Rachell: & with Sichem he circumcised, so to haue Dinah: they humble themselves vnto Ioseph with his brethren, so feare: and with Pharao they suffer by force the people of God to depart: they flye out of Aegypte with the Hebrew people, but it is because they would not be oppressed: & if when they be in y^e desert, they returne not vnto y^e dainties of Aegypt, it is because they be holden wth the pleasantnes of Manna: they would haue bene borne then when Christ was, & they might tast & liue with him without being therfore persecuted of Herode, they would willingly be found with Christ at the marriage, but they would not & they should want wine: likewise also they would be contented to be with Christ in y^e desert, so y^e the Angels would minister vnto them, they would with Christ goe by into the mountaine, so y^e Christ would increase bread & fish. And likewise also in y^e mount Thabor, they willingly would be tymped by, so to see Christ transfigured: they would heare him company wth Padme Monday riding to Ierusalem, because they would be honoured: and in lyke sort they would haue bene at the last supper with Christ, so to eate the Pascale Lambe: but when Christ should take the Crosse so to goe vnto death

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death, they will with Peter deny him, and with the other forsake him, & if that they should haue dyed with Christ vpon the Crosse, that should haue bene only because they would haue risen againe glorious: but to dye wholly for the glory of God, this is for the perfect to doe. The carnall men, as those which cannot lift vp their head to the glory of God, all that which they worke and suffer, is by chaunce, vnadvisedly, for naturall pittie, for custome, for feare, for shame, by force, for to stee griefes, to haue rest and peace, for their owne pleasure, profite, commoditie, honour, for the contentation of others, for that it lea- keth them to lead an honest and polycike life, for that they would not be punished and addicted to any, to purchase or preserve friends, to haue a certaine contentation of the minde, and to shunne the tormenting of the conscience, not to haue anye aduersitie at Gods hande, but prosperitie, for to escape Hell, and to enioye Heauen alwayes, and for other lyke innumerable respects, It is not sufficient to worke or suffer truely to the glorye of God, that we saye with our mouth when we worke or suffer that it is to the glory of God. Also it is not sufficient to haue a certeine feeble desire theroff, the which is found euen in the wicked: inasmuch as they would also done God, worke and suffer for his honour: yea it is not sufficient to doe anye thing to the glory of God if we be wicked, that with all our might and force we purpose and determine to worke for his hono-, forasmuch as whilest we be wicked, we cannot worship God truely, nor lift vp our head to his glory, with acknowledging him for our last ende. And moreouer it sufficeth not that we imagine & thinke that we worke for his glory: for that the Jewes also in crucifying Christ, and in persecuting his saints, thought that they did God service, as Christ forgettolde unto the Apostles. They supposed that they were moued by zeale of the honour of God, but they deceived themselves as Paule did write: forasmuch as in truth

truth: if they had bene moued and drawn by the honour
of God, they would not haue done things, which shoulde
be to his dishonour, as they did: and this because, seeing
that the honour of God is in truth our last ende, it doth
not draw vs to doe any thing, but that which serueth
to honour God. To make therefore in truth our purpo-
ses right, it must needs be that we feele with the spirit
a lively faith and light supernaturall, the goodness of
God in Christ, in such sort, that it can worke more in vs,
then all the benefits of the world, so that louing it aboue
all other things, we be drawn to doe things for his glo-
ry: & so much the more as that man with a lively faith,
seeing that Christ hath not onely saluered him from all
guilt of this present life and of the life to come, but al-
so hath merited all, he could no more be moued to worke
or suffer as a seruant for his owne gaine: wherefore
it shall of necessitie be, that as a regenerate heyre and
Lord doeth all, and sure of saluation, he should be onely
moued to worke by the Donnes for the glorye of the fa-
ther: shew these doe onely worship God in spirit and
truth, inasmuch as they account him for their last ende:
they alight doe truly loue him, not because he is good un-
to them, and bestoweth benefits vpon them: but because
he is good in himselfe: and this is properly to loue God.
They onely doe also acknowledge God and his name in
truth: for that whereas others doe not fully know
God, but in that he hath created them, preserveth them,
governeth, and bestoweth benefits on them, wherefore
they doe for his owne gaine, in himselfe acknowledge
him in his owne being, to be absolutely, and with-
out respect unto greatness. Unto these also the Heauen be-
ing open as with Stephen, they see the glorye of God,
wherefore they be moued to worke thereby. And albeit
such as these doe not actually thinke at all times to doe
things vnto the glorye of God, yet notwithstanding like
as all that which the Spauiers doe, is that they might

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be conducted vnto the haueu they seeke for, albeit they doe not alwayes actually thinke thereon: euen so the elect of God, and those which haue with the spirite tasted the goodnesse of God, be drawen to worke for his glorie, although they doe not alwayes actually thinke there on.

Wherefore lyke as when thou callest on this a cloake, that not finding any let, is moued by some part, although thou dost not continually touche and dash it with thy hande: and this by that first force which thou didst vse in calling it on. Euen so when thou beginnest to doe a god worke to the glorie of God, although thou dost not alwayes actually thinke to do it to the glorie of God, nevertheless in vertue of the first force, it is wholly to the glorie of God, so that there is found no let, that is, so that afterward thou dost not change for to doe it with any wicked intent, repugning against the glorie of God. It is very true, that as to shake this cloake oftentimes, will cause it sway with much the greater force and swiftnesse, so lyke wise when we doe a god worke, the refreshing of it oftentimes, the thinking by force of a lively spirite to doe it to the glorie of God, profiteth much to make vs do it with greater vehemencie.

Lyke as therefore if I wounde if he seeleth not the smell of the Vase, runneth one while this way, another while that: but if he seeth it or seeleth the smell thereof, is moued and runneth to it with great speede the right way, without turning either to the right hande or to the left: euen so he which seeleth not in Christ the great goodnesse of God, is moued to worke, now by this worldly thing, and then by that: but he which seeleth it is drawen to worke without straying, with a right purpose, for the glorie of God, the which as our supreme beatitude and last ende, we ought to haue alwaies before the eyes of our minde. Neither ought we account it a hard matter, to holde our minde alwayes tyed vnto God, seeing that not onely the love which he beareth vs, and that he alwayes thinketh on vs, but maye-

ouer

order both he being infinite god, hath made himselfe
knownen unto vs, in bestowing benefites vpon vs, with
great excellē of his loue. To this ende he hath created vs,
and done all that which he hath done, to the intent that
knowing him for our first beginning, last ende, & chief
happines, with making his glory shine, we laboure to set
forth his glory: which to doe, is a thing in it selfe so ho-
nest, that in the world can nothing be done in it selfe so
vile, which if it be done for the glory of God, is not glo-
rious in the sight of God: like as also there can nothing
be done in the world so glorious in it selfe, that being
done for humane respects, is not most abiected in the sight
of God. If thou shouldst giue all that thou hast to the
poore, & thy body to the fire, if thou dost it not for the loue
of God, every thing is lost, as Paule his write. Although
thou canst not serue God outwardly, thou oughtst not
withstanding serue him without hauing respect vnto the
reward, but only to serue for his glory. And when the
of our purpose is so simple, sincere & pure, all the body of
our worke is light and acceptable vnto God. There is
nothing that hurteth so much the arte of lining well, as
a peruerse intent, the which disordering the whole, and
taking the honoz from God, maketh man idolaters, and
vaine: inasmuch as all that which they worke and suffer,
and not for the glory of God is lost & cast away, yea and
sinne in the sight of God, so that they are not done for the
glory of God, as they ought to be. O how happy were we
if all that we haue suffered and wrought, even vntill
now, we had suffered and wrought for the glory of
God: but we ought at least to do so hereafter, and then
every thing that we shal do shal be acceptable vnto God,
so that our purpose be right vnto him. Every man there-
fore ought to haue God for his last ende before his eyes,
& to order all his life vnto him, with chusing those things
for some most to his glory, & with forsaking those things
which do hinder vs: say he, what regarding things which
appertaine not to vs: which we shall be constrained to

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doe at any time when being in loue with God, we stie
with the spirit in Christ his great godnesse. Let vs pray
to God therefore that he would giue vs a lively light of
him, to the intent that having alwayes our eyes open
to his honour, we may render vnto him all prayse,
thorough Iesus Christ our Lord Amen.

How that the Law of the Gospell is more
perfect then all other Lawes,
Sermon. ii.

As there is but one onely God, one onely
Christ, & one onely holy Ghost, one onely
Faith, one onely Church, and one onely
Gospell: so likewise vnto the world is
but one onely diuine Lawe, imprinted
alreadye by God in the minde of man,

darkened by sinne, expresse somewhat by mozall Philo-
sophy, but much better by Moses, and most perfectly by
Christ, and a now by Christ, the spirit of God being the
gyde, powred in, imprinted, and written in the bowels,
and in the hearts of the regenerate, as God afore time
promised by his Prophet. They call notwithstanding the
naturall Law, those canons, rules, and truth practised, of
that which is right, and of that which is not right, im-
printed in the booke of the minde, in the which every one
reading, when he cometh to yeares of discretion, with-
out any other master and booke, he discerneth by himselfe
god from euil. And the truth it self, inasmuch as by Mo-
ses it was expresse in tables, is called the Law written:
wheras afterward by Christ, the holy Ghost being the
harts of regenerate, is called the Euangelical law, of
grace & of spirit. Ther is to be noted, & although a phi-
losopher bath for example, imprinted in minde this truth,
& God ought not to be dishonoured, but honored, & knew
that

that this thing is most right, yet neither writings nor
 observed not this most just lawe. For the lawe, albeit
 they had this same truth, not only imprinted in their
 but also expressed in the tables of Moyses, & written
 the righteous from the unrighteous, & that were greater light
 then the Philosophers, they were in as much darkness
 that & honest lawe, because they were led by their con-
 cupiscences. But in a Christian already by faith regene-
 rated, the goodness of God through Christ is in such
 sort imprinted in his heart, & by the lively, spiritual
 lawe & ruling which he hath in Christ of God, he cannot
 dishonour him, yea, by the spirit which he hath, & which
 prevaileth against his carnall concupiscences, he is con-
 strained to honour him. And this according to the mea-
 sure of faith which he hath. The Philosopher then altho
 it he knew in part his bounden dutie, he did not there-
 fore fulfill it because the flesh rebell'd him. And in this
 case also the lawe, albeit he knew, & that better then all
 the Philosophers, what the will of God is, nevertheless
 being without Christ & without grace, he obeyed it not.
 Therefore he shall be punished the more grievously, as
 he had greater knowledge of the lawe of God. The
 naturall lawe therefore, & much more the written lawe,
 is the minister of death and damnation, whereas the e-
 uangelicall lawe, of spirit & of grace, is the minister of
 life & salvation. Therefore Paul speaking of it, saith, &
 lawe of the spirit of life in Christ Jesus, hath delivered
 us from the lawe of death & of sinne. The written lawe,
 therefore is imperfect, although the naturall lawe be
 much more imperfect, seeing that albeit they knew those
 thinges which ought to be done, they doe not therefore
 give the grace to be able to observe them. The lawe natu-
 rall, then was as it were in darkness, the lawe of
 Moyses in shadows, & the euangelicall lawe in light. The
 lawe naturall came at midnight, Moyses came at the morn-
 ing, and the euangelicall lawe at noone day. The natu-
 rall

The xiij Sermon

The naturall lawe came with a little candle burning. Moses
 lawe with a great torch, but covered, & the euangelicall
 lawe with the cleere light of the sun. The naturall lawe
 saw god in his creatures. Moses lawe in the scriptures,
 & the euangelicall lawe in Christ. The naturall lawe hath
 not Christ. Moses lawe saw him and shewed him a farre
 off. The euangelicall lawe hath seen him openly, & im-
 braced him for his owne. The naturall lawe hath imbra-
 ced no man. Moses lawe hath painted him out, with gi-
 uing him colours. The euangelicall lawe hath given him
 spirit. The naturall lawe made him serue by reasons,
 Moses lawe for feare, & the euangelicall lawe for love.
 The naturall lawe deliuereth vs from worldly infamy,
 Moses lawe from the tyranny of Pharao, and the euangeli-
 call lawe from the tyranny of the world, of the flesh, of
 sinne, and of the diuell. The naturall lawe hath for the
 guide, understandings. Moses lawe a pillar of fire,
 and the euangelicall lawe the holy Ghost. The naturall
 lawe is the lawe of the Philosophers. Moses lawe hath
 him for the author, & the euangelicall lawe is of Christ.
 The naturall lawe sedeth men with worldly thinges,
 Moses lawe with Manna, and the euangelicall lawe with
 God. The naturall lawe buildeth by a worldly common
 wealth. Moses lawe the holy citie of Hierusalem, and the
 euangelicall lawe the heauenly countrey. By the natu-
 rall lawe we were straungers, by Moses lawe seruants,
 and by the euangelicall free and the sonnes of God. The
 naturall lawe guided vs to a certeine humane felicity,
 Moses lawe into the land of promise, and the euangeli-
 call lawe vnto heauen. The naturall lawe is a burthen fit
 for humane strength, Moses lawe is a burthen sharp &
 grieuous, and the euangelicall lawe is pleasant & delec-
 table. The naturall lawe hath a respect to the comelines
 of vertues. Moses lawe vnto felicitie, and the euangelicall
 lawe vnto the glory of God. The naturall conducteth the
 into Egypt, & there leaueth the. Moses lawe deliuereth
 the

the first thence, maketh the way thorough the desert, & the euangelicall law bringeth the into a land of promise. The naturall law begetteth the into the world, the Moyses law killeth the into God, & the euangelicall law biddeth the againe. The naturall law accuseth the, Moyses law condemneth the, and the euangelicall law sanctifyeth the. The naturall law maketh men to be sinners, Moyses law maketh him to tremble, and the euangelicall law setteth him at rest. The naturall law maketh men righteous in their owne sight, Moyses law in the sight of the world, and the euangelicall law maketh them righteous in the sight of God. The naturall law promisseth not any thing that is future naturall, Moyses law maketh promises of more rich diuine things, and the euangelicall law obserueth them. The naturall law maketh vs men, Moyses law maketh vs Christians, and the euangelicall law such as Gods. Therefore the naturall law is god, Moyses law better, & the euangelicall law best and most perfect. And thus we haue touched the



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